

The Instructor

formerly THE JUVENILE INSTRUCTOR



**Organ of the
SUNDAY SCHOOLS
of the
Church of Jesus Christ
of
Latter-day Saints**

— ♦ —

**Devoted to the study
and teaching of
the Gospel in the
SUNDAY SCHOOL
and
in the Home**

RELIGION AND FAITH

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Richard R. Lyman

VOL. 70

NO. 3

MARCH, 1935



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Announcement for Mothers' Day

THE LITTLE GIFT BOOK

"Mother-Heart of Gold" No. 9

By Theodore E. Curtis, will be ready for use in our Sunday Schools on

Mothers' Day, May 12

This book, which is new and original, needs no introduction. Earlier numbers have been recommended by the General Superintendency of our Sunday Schools and have gone into more than 50,000 L. D. S. homes.

Much has been done this year to make the book the prettiest one of the series.

The superintendency of every Sunday School in the church residing in Hawaii, Canada, Mexico, and the United States will receive a sample copy of this new gift book in time to place his order.

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A few comments follow:

The many mothers appreciated this little love token more than any gift they have ever received in our Sunday School upon this wonderful Mothers' Day.—Thos. L. Woodberry.

Your little book is much more desirable as a gift, on Mothers' Day, than flowers.—Harrison R. Merrill, Editor, "Improvement Era."

Your little book is very popular. I hope it will continue from year to year.—David O. McKay.

In full sincerity, dear brother, I congratulate you upon this highly meritorious production.—The late Dr. James E. Talmage.

A play has been written for the Sunday Schools who desire a change of program on Mothers' Day. This little drama is printed in a small attractive booklet consisting of songs, poems and dialogue. It is suitable for all Sunday Schools—large or small.

It is a one act play, simple but effective, and may be played in forty minutes. This same play was used by 140 Sunday Schools last year.

Among the many favorable comments which came in we find the following:

"It was the best Mothers' Day program our Sunday School has ever given."

Each superintendent will receive a circular explaining the play in more detail.

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VOLUME 70

MARCH, 1935

NUMBER 3

Thousands Call Them Blessed

By Elder Richard R. Lyman, of the Council of the Twelve

To me the opportunity of preparing a short message for the Sunday School is a real pleasure. Rarely do I let an opportunity go by to express appreciation for what the Sunday School has done for me and to give expression to the hope that for untold thousands more this great Church institution may continue to give that faith, ambition and confidence that Sunday School training awakened in my heart.

Practically my whole lifetime from childhood has been spent in the school room either as a student or a teacher and in all these years of scholastic experience, I have known no more natural, efficient or effective educator than the man who in my boyhood was my Sunday School teacher. He did not teach by talking. He gave us, his students, a little written outline of the

subject matter we were considering with instructions also not only to read but to learn and to commit to memory the passages of scripture he specified. I can never forget the clear-cut impressions those lessons made. They taught the facts concerning the establishment upon the earth of the Gospel of Jesus Christ, the great apostasy which followed, the restoration of the truth, the importance of faith, the need of repentance for wrong-doing, the necessity and the mode of baptism, etc., etc., and all of these important principles and teachings had their divinity proved by quotations from the Bible.

And again, it was in the Sunday School that I delivered my first public address. It may have been but two and a half minutes long, yet it was a beginning, and *it awakened in my boyish soul an ambition*, it showed me possibilities.

There is a hope in my own heart that during the years I served as a Sunday School teacher and as a supervisor of the parents classes of my stake I may have given some help to others in their struggle to do better and to do more. And for Sunday School workers and officers and teachers I have no better wish than that literally thousands may stand and call them blessed as I now bless the memory of those outstanding leaders who taught me so many and such vital and important lessons during the time I was a student in Sunday School.

Sunday School Notes and News

SUGGESTED PROGRAM FOR MOTHERS' DAY SUNDAY, MAY 12, 1935

1. Preliminary music (3 to 5 minutes before 10 o'clock).
 2. Notices (4).
 3. Song, "Love at Home" (D. S. S. Songs, page 46) (4).
 4. Prayer (3).
 5. Sacramental Song (4).
 6. Prelude — Sacrament Gem — Postlude (5).
 7. Administration of Sacrament (15).
 8. Concert Recitation (2).
 9. Special music (4).
 10. Two-and-a-half minute talks by boy and girl (5).
 11. Brief story of Origin of Mothers Day (5).
 12. Brief story—Pioneer Mothers of this Ward (5).
 13. Song—2 parts—No. 184—"Oh, I Had Such a Pretty Dream, Mama" (4).
 14. Recitation (5).
 15. Introduction of Oldest and Youngest Mothers (2).
 16. Address to mothers by Bishop or his representative (5).
 17. Distribution of flowers or booklets (Primary children or Boy Scouts with flag salute might be utilized here with interest) (5).
 18. Response by a mother (5).
 19. Music—(see page 108) (4).
 20. Closing song—"Home Sweet Home," No. 71 (4).
 21. Benediction.
- Note: The above program, if used, will require approximately one hour and a half.

Those appointed to take part should be requested to keep within the time limit indicated by the figures in parenthesis. For other programs, poems, songs, stories, articles appropriate to Mothers' Day, see references in Deseret Sunday School Union Handbook, page 75; see also announcement on back of "Table of Contents" for Mothers' Day play.

MEMORANDA FOR SUPERINTENDENTS March, 1935

- A. Class Room and Teaching Equipment.
 1. Instructors for teachers.
 2. Quarterlies for pupils.
 3. Reference books for both.
 4. Visual Aids.
- B. Improvement of Class Work.
 1. Teacher preparation.
 2. Stimulating pupil preparation.
 3. Teacher training.
 4. Union meeting.
 5. Monthly report and business meeting.
- C. Sunday School Library.

(See January, 1935 *Instructor*).

April, 1935

 - A. Abridged History of Sunday School Since 1899.

(See Secretaries' Department, this issue).
 - B. Appropriate Program for Easter Sunday.

May, 1935

 - A. Mother's Day Program.

(See this issue).
 - B. Teacher Training Graduation Exercises.
 1. Requirements for Graduation.

Completion of course.

Examinations

Attendance
 2. Certificates

3. Program.
4. Placement of Graduates.
- C. Improvement of Executive Control and Preparation Meetings.
 1. Regularity of superintendents.
 - Weekly council meetings.
 - Prayer meetings.
 - Monthly report and business meetings.
 2. Programs—Items—Business for these (see Handbook, page 53 to 56).
 3. Division of Responsibility in Superintendency (page 51).

June, 1935

- A. Prevent "Summer Slump" in Attendance
 1. Brighten up the Sunday School.
 - Special attention to preparation.
 - Make school attractive.
 - Decorations.
 - Flowers.
 - Music.
 2. Sponsor special features:
 - Flower Day.
 - Babies' Day.
 - Friendship Day.
 - Song Festival.
 - Boys' Day.
 - Girls' Day.
 - Fathers' Day.

Not to
substitute
class work.

SUNDAY SCHOOL STAKE CONFERENCES

Stake Sunday School Conferences held this year up to the time of going to press have again manifested the intense interest on the part of Latter-day Saints in Sunday School work. While some of the stakes did not reach the high averages of last year, due to the prevalence of influenza, others exceeded the wonderful record of 1934. Here are the attendance figures:

STAKE	1934	1935
Cache	97	93
Cottonwood	82	86
East Jordan	97.1	100
Ensign	87	89
Granite	85	87
Grant	85	84
Hollywood	100	97.8
Hyrum	87	95
Juab	75.7	81.1
Liberty	94.3	89
Los Angeles	100	95.6
Logan	82	78
Millard	79	82
Morgan	100	89
Mount Ogden	95	95
North Davis	100	97.2
North Weber	96	93
Nebo	81	88.3
Ogden	98	98.5
Oquirrh	88	75
Pioneer	84	80
South Davis	87	97.3
Salt Lake	85	72
Tintic	70	74
Tooele	81	74

Utah	79	92.6
Weber	100	100
Wells		94
West Jordan	81	84

Of the wards involved 113 had 100%.

SUNDAY SCHOOL HISTORY

Sunday School Superintendents should carefully read the article in the secretaries' department on the collection and preservation of material for the second fifty years of Sunday School history—from 1899 to 1949.

Because of frequent changes in the office of Secretary, it would be well to give the member of the superintendency having charge of records, the responsibility of supervising this work, checking from time to time the progress made and carefully preserving the data until the end of the period.

The proposed second volume will be another "Honor Roll" of the faithful Sunday School leaders who will have brought the great work through to the end of its century.

EASTER DATE—APRIL 21ST

On account of a misprint in our year's schedule, Easter Sunday was programed for March 31st, instead of April 21st, the correct date. This will make no change in the regular Sunday School lessons for March or April but will necessitate a transfer of the lesson entitled "Women at the Tomb" in the Women's Department from March 31st to April 21st, and the songs, prayers, two-and-a-half minute talks in the general assembly.

A GOOD RECORD

Superintendent T. George Wood, of Taylor Stake, reports that the Magrath Second Ward Sunday School, in 1934, had twenty-four members with a perfect record of attendance.

EUPHRASIA COX DAY—A TEACHER FOR OVER HALF A CENTURY

Sister Euphrasia Cox Day of Manti must be listed among our Sunday School teachers longest in service. She has been a Sunday School teacher since 1876—59 years—teaching children from 9 to 12 years of age. She has enjoyed most her work in the Church History Department.

We congratulate Sister Day on having such a wonderful record. We are sure it will not go unrequited. The souls of men and women are precious in the sight of the Lord. He says (D. & C. 18:15) "And if it so be that you should labor all your days in crying repentance unto this people and bring save it be one soul unto me, how great shall be your joy with him in the Kingdom of my Father. And now if your joy will be great with one soul that you have brought unto me, into the Kingdom of my Father, how

great will be your joy if you should bring many souls unto me."

In the 59 years of Sister Day's service who can say how many souls she has brought to the Father!

A BIBLIOGRAPHY OF SUPPLEMENTARY MATERIAL FOR THE SESSION FOR WOMEN

POEMS: (The following are to be found in *Heart Throbs*, Vol. 2.)

"The Happiest Time of a Woman's Life," Frances H. Lee, p. 215.

"A Woman's Prayer," Anonymous, p. 277.
"The Motherlook," W. D. Nesbit, p. 195.
"To My Son," Margaret Johnstone Graffin, p. 287.

"Somebody's Mother," p. 298.
"Out to Old Aunt Maries," James Whitcomb Riley, p. 316.

"A Woman's Question," Elizabeth Barrett Browning, p. 341.

"To My Friend on Her Eighty-First Birthday," (18 or 81) Ann Virginia Culbertson, p. 371.

"Sweethearts Always," Daniel O'Connell, p. 410.

"Borrowin' The Baby," Wilbur D. Nesbit, p. 414.

BOOKS OR CHAPTERS FROM BOOKS:

The World and the Life of the Home, Chap. 10, The Simple Life, Charles Wagner.

Home, Gospel Doctrine. Pres. Joseph F. Smith, pages 378, 398, 386, 380, 361, 375, 367, 377, 395.

Daughter—Education of, Gospel Doctrine, Pres. Jos. F. Smith, page 429.

Practical Preparation of Women, Gospel Doctrine, Pres. Jos. F. Smith, p. 439.

Making the House a Home, Edgar A. Guest (a little 53 page book full of typical Guest common sense and sentiment).

Mother Heart of Gold, Theodore E. Curtis. Contains tributes to mothers of Presidents—John Taylor, Jos. F. Smith, Heber J. Grant, Elders Reed Smoot, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Melvin J. Ballard, John A. Widtsoe, and the Prophet Joseph Smith; as well as many excellent poems.

Brief Biographical Sketches of 42 women, including such people as: Clara Barton, Mary Lowe Dickinson, Adelina Patti, Marcella Sembrich, Lillian Nordica, Maude Adams, Lillie Langtry, "Dorothy Dix," Ella Wheeler Wilcox, Gertrude Atherton, Susan B. Anthony, Little Visits with Great Americans, Vol. 1 and 2, Orison Swett Marden.

QUESTION BOX

THE SELECTION AND APPOINTMENT OF TEACHERS

Question: Under the new Priesthood and Sunday School plan what is the method of selecting and appointing Sunday School class teachers?—A Superintendent.

Answer: In schools where Elders, Seventies and High Priests meet together in the Sunday School class period, the president or group leader of each quorum should meet with the Bishop and Sunday School Superintendent to consider the Gospel Doctrine class teacher. If the High Priesthood meets in separate groups the president or group leader of each quorum should meet with the Bishop and Superintendent in making the selection.

In Sunday School classes comprising the members of the Aaronic Priesthood and boys and girls of the same ages, the selection of teachers for the Sunday School class should be made by agreement of the Bishop and Superintendent.

In all cases the right of appointment is with the Bishop. (See remarks of Elder Stephen L. Richards, of the Council of the Twelve, page 79, Sunday School Handbook.)

The class teachers necessarily come under the supervision of the Superintendency.

They should be willing to abide by Sunday School requirements such as attendance at Unions, local board meetings, prayer meetings, teacher-training appointments, etc.

The Sunday School has nothing to do with the appointment of teachers or supervisors of the Priesthood groups. That belongs to the Priesthood leaders. However, it is the duty of the Superintendent to see that the groups do not infringe on each other's time and that they are called together for the final song, prayer and dismissal.

TEACHERS FOR WOMEN'S DEPARTMENT

Question: Should men be appointed as teachers of the new Women's classes in Sunday School?

Answer: In our first announcement published in *The Instructor*, December issue, this was made clear. It read: "Qualified teachers must be selected in each ward to conduct these classes. Where sisters can be found to do the work, their selection is recommended."

After a few weeks' observation of this department we are more convinced than ever that wherever possible women should be selected to teach these classes.

Prelude

Allegretto.

WADE NAISBAITT STEPHENS.



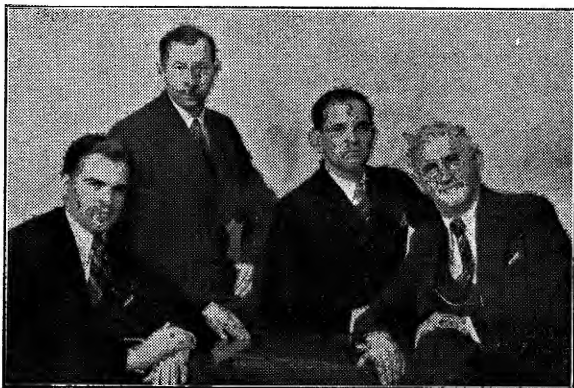
SACRAMENT GEM FOR MAY

(Hymn No. 9, Verse 3)

Help us, O God, to realize
The great atoning sacrifice;
The gift of Thy beloved Son,
The Prince of Life, the Holy One.

Postlude

Slower.



FIRST FULLY ORGANIZED SUPERINTENDENCY OF THE SWISS-GERMAN MISSION
From left to right: James G. Anderson, Superintendent; Hans Staub, Secretary;
Otto Handchin, Second Assistant Supt.; Edward Feh, First Assistant Supt.

SECRETARIES

A. Hamer Reiser, General Secretary

SUNDAY SCHOOL OFFICERS AND TEACHERS SINCE 1900

In 1899 an epoch-making Sunday School celebration was held. At that time the "Jubilee History of Latter-day Saint Sunday Schools" was compiled. This priceless record is published in one volume. It is consulted frequently for authentic information about the history of individual Sunday Schools and the tenure of service of Sunday School officers and teachers.

Thirty-five years of the second fifty years of Sunday School history are behind us. Within fourteen years we shall be called upon to produce an historical record of our Sunday Schools and of the names and tenures of service of the officers and teachers who have served since 1899.

The purpose in calling this to your attention now is to assign to every ward Sunday School secretary the responsibility of assembling this historical data about his school and about the officers who have served in it since 1899. For stake boards a similar responsibility is assigned to the stake secretaries.

These assignments take effect at once.

SOURCES OF INFORMATION

The best sources of this information are the minute books and roll books of the Sunday School since 1899. Go to the custodian of these records for your ward and get permission to copy the information needed. Where the record is incomplete or missing make personal inquiry of people who have served in the ward or the school during the last 35 years. Aim to verify or corroborate

all information obtained orally from persons. "In the mouths of two or three witnesses every word may be established." (Doc. and Cov. Sec. 6:28; 128:3.)

HOW TO COMPILE AND KEEP THIS RECORD

Get a well bound record book of at least 50 pages. On the fly leaf write: "An Abridged Historical Record of the _____ Stake Sunday School of the _____ Stake. December 31, 1899 to December 31, 1949."

For each year, beginning 1900, allow at least one page. On these pages list first the names of all officers and teachers who served during that year; the office in which each person served; the date of his appointment, (if it was during year) and of his release (if during that year.)

Next record any outstanding event or achievement which occurred during the year in that school.

Next record the total number of members enrolled at the beginning of the year and at the end of the year.

Resolve now to perfect these records of past years at the rate of at least two years a month. At this rate it will take you nearly two years to bring the record up to date.

Such an assignment need not work a hardship upon any secretary. If you need assistants, ask the superintendency to appoint them.

By all means aim to make regular, steady progress every month in perfecting this record.

Reports on your progress will be called for from time to time. This work will be included in the work to be done for the 1935 "Seal of Approval."



LIBRARIES



General Board Committee: A. Hamer Reiser, Chairman; Horace H. Cummings, T. Albert Hooper, J. Percy Goddard

BOOK REVIEWS

A PEOPLE'S LIFE OF CHRIST

To us, J. Patterson Smyth will be familiar as the author of *How We Got Our Bible*. Mr. Smyth has also written a book entitled *A People's Life of Christ*, containing six chapters of exceptionally well written material on the life of our Savior. This book attacks the story from a little different angle,

and teachers will find it exceptionally helpful as a supplemental book to use in connection with the preparation of their lessons on the life of Christ, either in the New Testament Department, or in any other department where this subject may be under consideration.

The chapter headings are:

1. In The Beginning.
2. When The Christ Came.
3. The First Year.

4. Capernaum.
5. Memories of The Jerusalem Road.
6. Jerusalem.

This book we commend very highly to our Sunday School teachers. It may be obtained at your local book store, or at the Deseret Book Company in Salt Lake City, at \$1.50.

**"MESSAGE AND CHARACTERS OF THE
BOOK OF MORMON"**

By John Henry Evans

There is an ever-increasing interest in the *Book of Mormon*. Some few books have been written which are helpful and stimulating and induce in one a desire to read the *Book of Mormon*. John Henry Evans has succeeded in writing such a book in the title above. This has a number of illustrations and has such chapter headings as:

How We Got the Book of Mormon.

The Unknown Tongue.

Like a Tale that is Told.

Stranger Than Fairy Land.

The Secret of Success, etc.

Then in part two there is:

The Man Who Saw God.

Ancient Pioneers.

The First American Democrat, etc.

Space here will not permit a listing of all the chapter headings. This book is very interestingly written and is well done and is a book suitable as a supplemental help to all teachers interested in the reading or the teaching of the *Book of Mormon*.

This is a large gift volume published to sell at \$6.00. However, by special arrangement with the author and the printers it can be had by our Sunday School workers at \$2.75 from the Deseret Book Company, Salt Lake City.

The author in his foreword, in part, says:

"The 'Message and Characters of the Book of Mormon' was written for the purpose of trying to aid in making the Nephite Record more enticing to young persons than it seems to be at present, by furnishing them with information enough to make them understand the book when they once take it in their hands."

Many who have read the book say that the author has succeeded in doing just that thing.

"WHAT JESUS TAUGHT"

By O. J. P. Widtsoe

One of the fundamentals of the Mormon religion is "Faith in the Lord Jesus Christ and in the Gospel which he brought to us." Teachers who want to have a clearer understanding of the teachings of the Savior will find very much valuable and helpful material in the book entitled "What Jesus Taught," written by Osborne J. P. Widtsoe. This book contains 55 chapters of very significant and helpful material on the actual teachings of the Savior and is well illustrated by 40 full page, half-tone illustrations. It is invaluable in the hands of teachers who desire a more complete understanding of the teachings of the Savior, so that they in turn can vitalize the lessons which they have to teach.

This book has sold regularly at \$1.25. However, Sunday School officers and teachers ordering it, if they will mention this review, may have it for \$1.00 postpaid.

"CHILDREN OF THE PROMISE"

By John Henry Evans

Sunday School teachers and others who are interested in Old Testament stories, will be glad to have called to their attention again the book entitled, "Children of the Promise," containing stories from the Old Testament, written by John Henry Evans.

This book contains 37 stories, each of which is told in an interesting vein, which will command the attention of almost any boy or girl, especially those from 12 to about 16 years of age. Some of the story titles are: "Up In An Airplane," "A Difference Between Two Brothers and What Came of It," "A Tower to Reach to Heaven," "What Happened to the Girl at the Well," "The Man Who Wrestled With An Angel," "The Bush That Burned But Was Not Consumed," "The Sword of Gideon and of the Lord," "Closer Than Brothers," "The Man Who Looked Forward and Not Backward," etc. These will give an idea as to what the chapter headings are like.

Those who have read other books by Brother Evans will be familiar with the interesting way in which he tells stories.

The price to our Sunday Schools on this book is \$1.00.

The Plan of Salvation

"The purpose of our existence in this life is to prepare for eternal life in the life to come. The Lord in the beginning instituted the plan by which this might be accomplished. The plan provided is the Gospel of Jesus Christ, including the work of a Savior, and Jesus Christ is the chosen one. No other plan has the Lord chosen for man's salvation.

—Elder George F. Richards, of the Council of the Twelve.

Women's Department

General Board Committee: Robert L. Judd, Chairman;
Adam S. Bennion and Alfred C. Rees

THIRD SUNDAY, MARCH 17, 1935

RUTH*

Ruth, one of the best stories in literature, has never lost its appeal and has conveyed its lesson of steady loyalty to peoples of all times ever since the lovely Hebrew idyl was written. Loyalty is deeply rooted in the human heart. Its beauty consists in giving rather than receiving; giving all as need be and asking nothing before or after. Those who are selfish or plan on what they are going to get out of a thing lack this virtue. Those who have it are admired and loved wherever they go.

Naomi and Elimelech were driven from their country by famine. They with their two sons Mahlon and Chilion sought a new home in the land of Moab. The boys married Ruth and Orpah, but after a few years Naomi was bereft of her husband and two sons.

Hearing that the famine was over in her own land, Naomi started back to her home. She advised Ruth and Orpah to return to their mothers and marry among their own people. Orpah tearfully obeyed and bade her goodbye, but Ruth clung to her mother-in-law and uttered the words that have come down through the ages as the finest expression of sweetness and devotion. "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

Ruth and Naomi returned to Moab in the time of barley harvest. To the fields Ruth went to glean and by hap came to a part of the field belonging to Boaz, "a mighty man of wealth," and a kinsman of Elimelech. He was generous and kind. People liked to work for him, because he was so cordial to his workers and thoughtful of their welfare. He greeted his reapers with the heartening expression, "The Lord be with you," and they heartily answered him, "The Lord bless thee."

When Boaz noticed Ruth and found she was the foreigner who had been so kind to Naomi, he said to her, "Go not to glean in

another field, neither go from hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them." Ruth was amazed at his kindness and fell on her face and said, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"

And Boaz answered her, "It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore."

Boaz bade her eat and drink with his workers, and he told the young men to let her glean among the sheaves and not to reproach her, and that they should let fall some of the handfuls on purpose for her.

On her return home, when she told Naomi how kind Boaz had been to her, the mother-in-law cried, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead." Then she told Ruth that he was one of their kinsmen.

When Boaz found Ruth loved him although she was much younger than he, he was flattered. They were married and in due time a son was born to them. The women said to Naomi, "Blessed be the Lord which hath not left thee this day without a kinsman, that his name may be famous in Israel."

Naomi joyously nursed the baby. And they named him Obed, who became the father of Jesse, who was the father of David, who was the progenitor of the Lord Jesus Christ.

Helps to Teachers:

Method: To portray Ruth's characteristics that have made her loved through the ages.

Objective: To show that she merited the great blessings that came to her because of her loyalty.

Application: Name women you have known who have been loyal to an individual, to a cause, to a principle. What followed their loyalty?

Have some passages from the book of Ruth read by a good reader.

Reference: Book of Ruth.

FOURTH SUNDAY, MARCH 24, 1935

OPEN SUNDAY. FOR REVIEW OR INTRODUCTION
OF LOCAL SUBJECT

*Ruth in Hebrew means "friendship;" in English, "pity".

FIFTH SUNDAY, MARCH 31, 1935

(Note: Through an error, Easter Sunday was scheduled for March 31st. The correct date is April 21st and the lesson "The Woman at the Tomb" will be found in its proper place.)

THE WOMEN OF LITERATURE

MARY RAYMOND SHIPMAN ANDREWS

In the world of literature, lasting fame is not won easily in a year or two, and sometimes not in a lifetime. A book or story must achieve the perspective of distance before its author's claim to greatness is proved or contraverted. A reading public of one generation, influenced, perhaps, by the conditions of the time and place, may regard a book with the reverence which is the right of great literature, but the next generation may laugh it into obscurity. Time, the deliberate old judge, must wait until all the evidence of years is in and weighed before pronouncing his verdicts; and he will not be hurried. Today's writers may appear great at the moment, but the grandchildren of today's readers and thinkers and critics will be left to discover the truth or error of the estimate.

Among the outstanding writers of the present, many women take high positions; novelists, biographers, poets, philosophers—all have women representatives. In a questionnaire circulated for the purpose of determining the ten best contemporary women in letters, it was found that over a hundred women were named, and the opinions were so varied as to necessitate the listing of sixteen women, instead of ten, as that many received tying votes. Thus it is clearly evident that a choice of women writers of the day is made in a purely arbitrary manner, others doubtless being equally or more able, than the ones chosen but none standing out above the rest sufficiently to be regarded as superior.

Mary Raymond Shipman Andrews is a name familiar to readers of high-class magazines of the past twenty years, as she has written poems, stories and essays during that time which have been published first in periodicals and most of it later in book form. She writes with ease and a readable, flowing style, presenting her message in a delightfully lucid manner with no suggestion of preaching, yet with an unmistakable undercurrent of having a lesson to teach. With such charming interest does she present the message that no reader feels that it has been forced; it flows almost imperceptibly and subconsciously into the hearts of those who read and love the works of this author.

Little need be said about the woman herself—the years far ahead are enough for that, if she proves herself immortal in her work—but in her lessons much might be emphasized.

Among the best known and loved of her long-short-stories—her best form—are *The Perfect Tribute*, *The Three Things*, *The Courage of the Commonplace*, *Her Country*, and several others, together with many shorter ones and some lovely poetry.

The Perfect Tribute is the story of Lincoln's discouragement over his Gettysburg address when he realized that not a single hand was lifted in applause—and the comforting assurance which came from a young person that a silence was a perfect tribute—the address could not more be applauded than could a prayer. Through the story runs the theme that great people do not realize their own greatness—and in their humility lies one secret of their superiority.

The Three Things paints an unforgettable picture of an aristocratic boy who goes into the World War believing that lower-class people always will be lower-class; that God is merely a myth to comfort the superstitious and that Germans are barbarians, one and all. In his experiences at the front he meets situations which prove to him the fallacy of his ideas, and he returns home finer and more understanding than he left—a true aristocrat because he is a true man.

The Courage of the Commonplace is built around the thought that courage in commonplace things is far greater and far more difficult to maintain than is courage in a crisis; and in the life of a young mining engineer the principle is beautifully illustrated, when he risks his life to go down into a fire-threatened shaft to save the lives of his fellows.

Her Country carries a young girl with a glorious voice through a period of working to enable herself to study music, the sole purpose of which was to make a great deal of money. With that aim in view her voice remained a perfect mechanical instrument; but not until she was awakened to the reality of living and loving and serving did her voice find a soul.

Mrs. Andrews does not always draw her characterizations unerringly, nor can it be said of her writing that it is flawless. But it can be said that in all she writes lies a seed which, once planted in the minds of sincere readers, will take root, grow and flower into a high and strong resolve to live life more fully and beautifully thereafter than before.

Notes to Teachers:

No doubt there is some one in your class who has a fine appreciation of literature, and who has the gift of being a good reader. Invite her to join you at some convenient time during the week, preceding the day of presenting the lesson, in reading some of the author's choicest works referred to in the lesson. Select the passages that appeal most to both of you and ask her to come prepared to read them before the class. These readings can be offered to intersperse your own presentation of the subject. This method will

give emphasis to what you have to say, and will add the spice of variety.

Today's lesson should encourage your class to read Mary Andrew's works, and perhaps arouse the slumbering possibilities of some of your own class members.

It can be pointed out today that the women of our church have it within their power to influence our thinking by translating their own beautiful thoughts into gems of literature, both prose and poetry.

Just as Mary Andrews in her "The Perfect Tribute" added lustre to the name of Lincoln, so, too, our own women may be able to glorify the achievements of your own leaders and people.

This lesson may start them thinking along that line.

Method: Emphasize the point that many important and truth-provoking principles are taught through literature.

Objective: To bring out the thought that a woman becomes great as the contribution she makes to others is great.

Application: Certain principles are eternal in their power for good. Point out ways in which humility, love for fellow-man, courage in small things and proper evaluation of earthly wealth and human service make for strength and happiness today.

References: Humility: Proverbs 11:2; 15:33; 16:18; 18:12; Phil. 2:3. "Humility, that low, sweet root, from which all heavenly virtues shoot."—Moore. "There is no true holiness without humility"—from the German. Love: Proverbs 10:12; Gal. 5; Isa. 5:21; John 3:16. "Love conquers all things."—Virgil. "The love of country is more powerful than reason itself."—Ovid. "Works and not words are the proof of love."—Spencer. Love of Money: Luke 12:33; 16:13; I Tim. 6:10; Proverbs 23:5. "When money speaks, truth keeps silent."—Russian proverb.

LESSONS FOR APRIL

FIRST SUNDAY, APRIL 7, 1935

ELIZABETH BARRETT BROWNING

Elizabeth Barrett Browning, is noted and loved as the wife of Robert Browning as she is known and admired for her poetry, had an unusual life. When she was 15, she fell from a horse and injured her spine. Later a blood vessel burst on her lungs and years of invalidism followed, which confined her to her own room. Often her vitality became so low that a feather was placed on her lips to see if she was still breathing.

Her seclusion was not without compensation, however, for it made her a profound student acquainted with the finest literature and many languages. Books were her world. She read and wrote incessantly. She delighted in fiction. She said, "My love of fiction be-

gan with my breath and will end with it."

Through the long hours thus spent, she gained greater spiritual vision. She mastered Greek early in life and later read the Greek bible from Genesis to Malachi. She was neither morbid nor self-centered. Her attitude toward life was always sane and wholesome. She was interested in everything. The Hereafter was very real to her and things of the spirit inspired deep thought. She said, "Men speak of the 'spiritual world' as if it were the realm which lies beyond that change we call death; but the present, too, is the spiritual world, and all men and women are spiritual beings, here and now, who may live the high life of the spirit in whatever degree they will."

She rejoiced in the success of others and took modestly the praise accorded her. She did not gain her opinions from others. She said, "I see with my own eyes and feel with my own spirit and not with other people's eyes or spirits, though they should happen to be the dearest." "She had power to kindle thought and illuminate spiritual problems." One critic said, "She is not only the most philosophical poet, seeing the questions of the times in their large relations, but she has given in her work a complete gospel of applied Christianity, and she sees all poetry as a divine instrument through which to radiate influence."

In 1844 when she published "The Drama of Exile," and placed at the end of it "Lady Geraldine's Courtship," she paid this tribute to Browning:

"Or from Browning some 'Pomegranate,
which, if cut deep down the middle,
Shows a heart within blood-tinctured, of a
varied humanity."

Mr. Browning was delighted and called to thank her. They wrote frequent letters, became very dear friends, and soon came to love each other. Her father was unwilling that his children should marry, especially Elizabeth, so after her objection to marriage on account of her physical frailty had been overruled by her ardent lover, it was necessary for her to slip out secretly from her father's house for the marriage ceremony. They were married at Marylebone, the parish church, September, 1846. She returned home and for a week her husband did not try to see her, as he could not bear the hypocrisy of asking for her by her maiden name. Then they went to the continent. Her father never forgave her. Her letters to him were returned unopened. Her trust in her husband was absolute. She knew full well that his moral nature was of the noblest, and that he came as nearly being complete as is given to mortal man to be. Her happiness brought her increased health. The lives of these poets is one of history's loveliest idyls. She said, "There is something in the sympathy, the strange, straight sympathy which unites us on all subjects." They knew how to live

simply and work worthily. Their home in Florence, Italy, was in the old Casa Guidi. Their joy was to them as great as ever comes to husband and wife. The ecstasy of parenthood was theirs. Every morning they would play with their idolized son 'ere they retired to their work rooms, for they wrote during a specified time each day. The love and poetry constantly passing between them, their great devotion to each other, the contrasts in their nature—made their union most beautiful. The genius of Browning and his wife was perfected by this union, "His art gained in clearness, hers in strength." They had 15 years of blissful wedded life. As she grew weaker she said, "My life will last as long as God finds it useful for myself and others, which is enough both for them and me." On June 28, 1861, Mrs. Browning died. Her last words being, "It is beautiful."

So versatile was she that she could have found happiness in her writing or in her love. It was beautiful that God granted her both. She said, "I believe in a perpetual sequence in accordance to God's will. Every step of the feet, every stroke of the pen has some real connection with and result in the Hereafter." "Our beliefs still travel with us from afar and what we have been makes us what we are."

When Browning died, December 12, 1889, his last words were, "O thou soul of my soul! I shall clasp thee again and with God be the rest!"

Her "Sonnets from the Portuguese" are immortal. While she wrote them especially for her husband, he, realizing their great beauty, had them published, saying, "I dared not reserve for myself the finest sonnets written in any language since Shakespeare."

The success of "Aurora Leigh" was remarkable. Within two weeks every copy was sold. Within six months five editions were exhausted. One critic said, "It is a hundred times over the finest poem ever written by a woman." Some hold that many passages in it rival those in Shakespeare. Some consider this the supreme work of her life. In it she records her highest convictions of life and art. It is rich in imaginative suggestion and philosophic insight. "Love, art, philosophy, social economics, ethics, Christianity are all touched in it." Her poem, "The Cry of the Children," roused England.

Helps to Teachers:

This story, to be presented by you today gives a rare opportunity to weave into it the accomplishments that can come to the woman who uses her time profitably. To each woman is given twenty-four hours each day to divide as circumstances control her, or as she herself controls circumstances. Miss Barrett, the invalid, made conquests instead of being conquered; and Mrs. Barrett Browning, the wife, continued her splendid efforts for self-expression because she set aside a definite time for that

purpose. As teacher you may wish to call attention to the fact that Latter-day Saint women look forward to exaltation in the celestial kingdom, which, in itself means that they must utilize all their time and talents now, in mortality, so that they may experience constant growth and development, which will bring them daily nearer their goal. That is applicable to the young girls, the young mothers, the elderly sisters in your class. The Church has wisely set up the very agencies that if utilized by our women will bring out their possibilities, and make their lives fuller, sweeter and nobler.

The beautiful story of Mrs. Browning, with the application here suggested, should inspire each member of your class to work out in her own way a definite plan for her own development.

Method: Portray Elizabeth Barrett, the invalid, cheerfully studying and fitting herself to become a great poet.

Objective: To show that a woman in spite of handicaps may become a great writer and a wonderful wife and mother.

Application: Tell of people you have known who have been cheerful invalids and who have employed their time usefully.

Have a good reader read lines from some of her Sonnets from the Portuguese. Sonnets 1, 3, 4, 7, 8, 14, 20, 23, 43 are suggested as being especially fine.

What lesson is conveyed in this extract from her letter to her sister-in-law after the death of Mr. Browning's mother: "We must live after all; and to live rightly we must turn our faces forward and press on, and not look back morbidly for the footsteps in the dust of those beloved ones who traveled with us but yesterday."

References: Any biography of Elizabeth Barrett Browning, poems of Elizabeth Barrett Browning.

SECOND SUNDAY, APRIL 14, 1935

IDA MINERVA TARBELL

A group of intelligent, well-informed adults, asked to name ten outstanding women of modern times, all listed Ida Tarbell as one; and no other woman save Florence Nightingale was selected unanimously. There was significance in this selection, and the question naturally arose: "What has Ida Tarbell done to entitle her to a place among the first ten?"

Before we attempt to answer that question, perhaps, we should know who she is. In 1857 she was a baby, born to farmer parents in Erie County, Pennsylvania. Circumstances directed her life toward schooling at Allegheny College, where she was the only girl in the freshman class. After graduation she became interested in Chautauqua work—a program for taking worthwhile bits of drama, sermon, and amusement to out-of-the-

way communities, that residents of such might have the opportunity of tasting some of these things. Realizing that some of the Chautauqua numbers needed explanations and supplementary information, Miss Tarbell affiliated herself with a magazine *The Chautauquan* which had as its reason for existence the filling of this need. From this work she became one of the editorial staff of *McClure's Magazine*, where from 1894 to 1906 she remained, proceeding thence to the *American Magazine* as Associate Editor. Many of her writings first appeared in these periodicals and have subsequently been compiled in book form for greater permanence.

What has Ida Tarbell done? So many things that it would be impossible to enumerate them here; but from her variety of accomplishments we can select a few points which in and of themselves would mark her as belonging to the great women of the century.

First in importance, perhaps, she has lived her life unselfishly, devoting time and energy to the betterment of others. Because her mind is unusually keen to grasp situations and separate the important points in them from the insignificant, she has helped thousands to clarify their knowledge of certain events, people, trends and ideas, through her own clear-cut explanations. "She writes and thinks like a man," some one said of her, by way of tribute; as a matter of fact many men might accept as praise the observation, "He writes and thinks like Ida Tarbell." She has studied widely and diligently, and expresses one of the secrets of her vast accomplishment in the simple formula, "I was not afraid of hard work." She has had to make herself work—it has not been easy—but she has achieved that self-discipline. And in spite of difficulties she has always retained the God-given power to see and consider people above things. In her volumes about Lincoln she emphasizes him as a human being. In her *History of the Standard Oil Co.*, she makes the great industry almost human through her deft interweaving of human interest. And throughout her adult life she has preserved one slogan—"Achievement is worth all it costs."

Her book *The Business of Being a Woman* would alone entitle her to a high place among women writers, for in this volume she takes the idea suggested by the title and paints the picture of woman in different walks of life with unerring simplicity and unquestionable sincerity. Deploing the Uneasy Woman who resents man's superiority and tries to imitate him, Miss Tarbell depicts the beauty which is woman's inalienable right—but which she sacrifices when she tries to live man's life. "The central fact of the woman's life—Nature's reason for her—is the child, his bearing and rearing. . . . The failure to fulfil your function in the scheme under which you live always produces unrest. Content of mind is usually in proportion to the

service one renders in an undertaking he believes worth while. . . . Learning, business careers, political and industrial activities—none of these things is more than incidental in the national task of woman. Her great task is to prepare the citizen." And in her final chapter, "Ennobling the Woman's Business," she says, "The women who count are those who are at the great business of founding and filling those natural social centers which we call homes. Humanity will rise or fall as that center is strong or weak. It is the human core."

To read Ida Tarbell's articles and books on biography, business, womanhood, leisure-time occupation, social service or any other subject is to realize that a great mind has been contacted—a mind concerned with the truly great issues of life—fairness, which is love for fellow-man; appreciation of goodness in others and in self; and reverence for God, country and home. No wonder then, that Ida Minerva Tarbell is classed among the great modern women.

Helps to Teachers:

Method: Portray Ida Tarbell as a typical example of a great thinker who influences others toward high thoughts.

Objective: To show that one woman may help to shape the lives of many.

Application: Bring out the ways in which each woman present in the class might be instrumental in learning from other women and in teaching others. Emphasize example as a strong teaching force.

References: "The Business of Being a Woman," Tarbell; Books on Lincoln, Tarbell. "To live is not to live for one's self alone; let us help one another," Menander. "The era of Christianity—peace, brotherhood, the Golden Rule as applied to governmental matters—is yet to come, and when it comes, then, and then only, will the future of nations be sure."—Kossuth. John 4:20-21.

THIRD SUNDAY, APRIL 21, 1935

EASTER SUNDAY

THE WOMEN AT THE TOMB

Easter-time is a season in which thoughts inevitably turn to great events and considerations—for Easter is the anniversary of what is perhaps the most important occurrence in all history—the resurrection of the crucified Lord. Any attempted technical explanation of how the process took place is unimportant by comparison with the fact that it *did* take place; and to Christians everywhere the resurrection is the basis of hope for immortality and faith in a future life.

The ministry of the Savior is marked here and there with instances expressive of his kindness to women. His mother—Mary—was of all women most blessed, for to her was given the inestimable privilege of bearing the baby Jesus and helping to rear him

to youth and manhood. Jesus taught Mary much of the great meaning of life, but hers was the glory of teaching her small son some of the simple things of earth and home and mother-love. Mary and Martha, sisters of Lazarus, were friends of the Christ and to their home did He go sometimes to sit with them and talk of the truths they wished to hear. Mary Magdalene was another of Jesus' friends. Women were not denied companionship of the great Master though his disciples and apostles were men.

Some of the unforgettable messages of Jesus were given to women. On the occasion of a visit to the home of Mary and Martha, Jesus was talking to Mary who sat at his feet and listened with rapt attention. Martha, the housekeeper, "cumbered about with much serving" came to the Lord and requested him to bid Mary help with the household duties. He answered with compelling simplicity: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

A woman rejoiced in her good fortune at Jesus' birth; a woman suffered mortal agony as Jesus hung on the cross before his anguished words: "It is finished! Father into thy hands I commend my spirit."* A woman was the first to behold him in his resurrected state. Through them did the Lord prove his tenderness and love for woman-kind.

The events connected with the crucifixion are well known to all. The miraculous rising from the tomb on the third day is equally well known. But never will they lose the marvelous significance and promise they hold out: never will they become ordinary. Each Easter-time brings acutely new realization of the fact that in Jesus' resurrection all have assurance of life beyond the grave.

"To a woman, Mary of Magdala, was given the honor of being the first among mortals to behold a resurrected Soul, and that Soul the Lord Jesus. To other favored women did the risen Lord next manifest Himself, including Mary the Mother of Jesus, Joanna, and Salome the mother of the apostles James and John." . . . we read in *Jesus the Christ*. Regarding Mary Magdalene, we quote from the same source: ". . . She stood close by the cross while other women tarried afar off in the time of his mortal agony; she was among the first at the sepulchre on the resurrection morning, and was the first mortal to look upon and recognize a resurrected Being—the Lord whom she had loved with all the fervor of spiritual adoration."

Mary Magdalene and the other women hastened to tell the story of what they had seen, but the disciples scarcely believed their words. In spite of the fact that Christ had taught them that He would rise the third

day, the apostles had not yet come to believe in the occurrence actually happening; it was mysterious and remote in their minds—and they could not give credence to the assertions made by Mary and the others. "But while the apostles hesitated to believe that Christ had actually risen, the women, less skeptical, more trustful, knew, for they had both seen Him and heard His voice, and some of them had touched His feet."

Notes for Teachers:

Method: Present the impressive facts concerning Christ's tenderness toward women as evidenced in his friendships for them.

Read a few verses from the Bible describing the waiting women at the tomb.

Objective: To emphasize the fact that women had more faith than men in the actuality of the resurrection; hence that faith should be treasured as a gift.

Application: Since faith is strong in women and women are near their children in the home, consider the responsibility of women today in teaching and inspiring faith in the hearts of youth.

References: For recorded events relating to the resurrection, see Matthew 28; Mark 15:6-11; Luke 24:1-11; John 20:1-18. For comments on women who knew Jesus, see "Jesus, the Christ," by Talmage, pages 432, 512, 264, 679-83.

FOURTH SUNDAY, APRIL 28, 1935

GEORGE ELIOT

Mary Ann Evans, England's most famous novelist and recognized as one of the great moral teachers of her century, was late in recognizing and developing her power as a writer of fiction. At 35 she was translating Spanoza's "Tractatus Theologicus Politicus" and believed that her life work lay along this line. She was 38 ere she realized she was a novelist of human souls.

Her education was not of the brain alone. Her hands were skilful, too. In early life she learned the priceless art of laboring patiently and cheerfully at homely tasks. When she was 15 her mother died, and she took the management of the home and many outside farm tasks, carrying on her studies at the same time. Each duty was performed conscientiously. She made such quantities of butter and cheese that one hand became broader across than the other. So she was recognized not alone for her unusual learning but for her excellent housekeeping ability. She was an able conversationalist. She had a beautiful voice, a charming manner. While she did not talk much, what she said was always worth listening to whether it was upon politics, science or the affairs of her neighbors.

After her father's death she went abroad with friends and studied for some time at Geneva. On her return to England, she was made assistant editor of the *Westminster*

*It is not clearly established which statement came last.

Review. This brought her in contact with many prominent people among them Herbert Spencer, Emerson, George Henry Lewes, editor, critic and literary worker. The latter gave her what she needed. He believed in her enthusiastically and this gave her a belief in herself and in her powers. These two loved each other devotedly. He tenderly guarded her health, shielded her from adverse criticism and created for her the atmosphere in which she could "best put forth all the flowers and fruits of her genius."

She seemed not to have had the ability to stand alone. It took the encouragement and inspiration of this man to bring her genius to fruition. It was he who suggested that she write fiction. During the years she worked on the *Review* she contributed some anonymous articles. When "Amos Barton," "Mr. Gilfil's Love Story," and "Janet's Repentance" appeared in Blackwood's Magazine in 1857, all readers wondered who was hiding behind the pseudonym "George Eliot." Charles Dickens was the only one who insisted that the writer was a woman. These writings made the literary world recognize her ability. She drew from her girlhood experiences, her playmates and places she knew for her settings and characters. "Depend upon it, (she says to her imaginary reader in the first of these stories) you would gain unspeakably if you would learn with me to see something of the poetry and the pathos, the tragedy and the comedy, lying in the experience of the human soul that looks out through dull gray eyes and speaks in a voice of quite ordinary tones." Van Dyke says, "It was the interior drama of human life that attracted her interest and moved her heart with pity and fear, laughter and love. She found it for the most part in what we should call mediocre surroundings, and on rather a humble and obscure stage."

She stands out for her fine descriptions of "English midland landscape, towns and hamlets." No one has surpassed her beautiful descriptions of Florence. While her stories do not have as a rule happy endings, they do not leave the reader depressed "but strengthened to endure and invigorated to endeavor." She excels in her depiction of real women. She portrays many types and

classes. She shows "the inner life of thought and emotion in a woman's intellectual and moral nature—where love has its mystery and its power, where it brings deepest joys or sharpest sorrows, where it strengthens or maims."

When Blackwood asked for a long novel, she complied with "Adam Bede." It was an instant success. While the publisher had agreed to pay \$4,000 for it, its sales were so great that \$8,000 was paid. For the "Mill on the Floss," she received \$10,000 and the same price for "Silas Marner." A publisher offered her \$100,000 for "Daniel Deronda," but she preferred to publish it serially. She sold him the bookright for \$35,000. Harpers paid her for American rights on "Mill on the Floss," \$1,500, for "Middlemarch," \$6,000, for "Daniel Deronda," \$8,500. Her earnings from her literary efforts in twenty years approximated \$150,000. Her effort to remain unknown was frustrated, because a minister Reverend William Liggins said he was the author George Eliot.

Mr. Lewes died in 1878. Scarcely two years had passed when George Eliot married John Walter Cross, twenty years her junior. Many held that this demonstrated how dependent rather than self-reliant she was.

George Eliot stood for altruism "teaching that the death of selfishness is our road and the world's road to progress and to peace."

Helps to Teachers:

Method: Depict George Eliot in her preparation for her period of novel writing. Show her need of inspiration from one who appreciated her ability.

Objective: To show the greatness of her novels and that the inspiration for writing them came from George Henry Lewes.

Application: Give illustrations of those you have known being inspired by the faith of others in their capacities.

Have a good reader read choice bits from one or more of her novels.

References: Any biography of George Eliot, novels of George Eliot.

(See bibliography, page 94.)

How to Hate a Man

A newspaper writer, famed for the vitriol of his attacks on men of opposite political views, is noted also for his solitude. He has few friends among the enemy. The reason, he says, is simple: "I can't know a man and hate him." When Carl Sandburg, the poet, was a young man, he was a socialist and worked on a radical newspaper. He was especially hostile to Julius Rosenwald, the head of Sears-Roebuck. Each spoke of the other in acid terms. Later, they became acquainted, and, drawn together by a common interest in the life of Lincoln, became fast friends. Dr. Johnson, I think it was, who, one morning, pointed to a man across the room and said: "I hate that man!" "But you don't even know him," protested his friend, Boswell. "Of course I don't," answered the great lexicographer, "that's why I hate him."—*The Value World*.

-Teacher-Training-

General Board Committee:
John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman

SCHEDULE FOR APRIL, 1935

April 6. No Class. General Semi-Annual Conference.

April 14. Some Psychological Considerations for Teachers.

April Commencement Exercises (to be held in connection with the Union Meeting).

Note: The above schedule applies only to classes started on October 14, 1934. All other classes should continue until the course has been completed. Time devoted to classwork may be shortened by omitting Directed Observations and Reviews. The date for Union Meetings will vary in the different stakes.

PSYCHOLOGICAL CONSIDERATIONS FOR CHURCH TEACHERS

This unit may be extended indefinitely. The material contained in the text is of necessity condensed and fragmentary. Where the Class Leader is properly trained and where the class members are desirous, the course may be profitably extended several weeks. The following topics are merely suggestive:

EDUCATIONAL PSYCHOLOGY

Optional Topic, No. 1. The Laws of Learning.

- (1) The Law of Readiness.
- (2) The Law of Exercise.
- (3) The Law of Effect.
- (4) Their Application in Chapter II of the Text.

Optional Topic, No. 2. The Conditioned Response.

- (1) Pavlov's Experiments.
- (2) Watson's Study of Babies.
- (3) Applications in Child-Training.

Optional Topic, No. 3. Intelligence; Its Nature and Measurement.

- (1) Attempts to define Intelligence.
- (2) Intelligence testing, with representative tests.
- (3) The distribution of Intelligence.

(4) How can we recognize intelligence levels in Sunday School Teaching?

Optional Topic, No. 4. The Inheritance of Human Traits.

- (1) Nature vs. Nurture.
- (2) Studies of Families: Edwards and Jukes, etc.
- (3) Mendelism.
- (4) Why must we educate each generation?

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Unions

Under Direction of the Teacher-Training Committee

Topic: The Assignment.

References: Dr. Wahlquist, *Teaching as the Direction of Activities*, ch 9, and references at the end of the chapter; also Parker, *Methods of Teaching in High Schools*, chs xiv, xv, and xxi; and Betts, *The Recitation*.

Supplementary: In an effort to improve Sunday School teaching, it would be difficult to overstress the importance of the assignment. Without a good assignment, it is impossible to secure "out-of-class" activity or to give proper direction to "in-class" activity. Moreover, "in-class" activity alone in advanced classes—unless periods are devoted to directed study—encourage superficiality and "the running of the mill without a grist."

The assignment is the most neglected and the weakest point in Sunday School teaching.

It is necessary to keep the objective in mind as a criterion for the selection of materials for special assignments and special reports and for the indication of the problem to be solved. According to Douglass, "It should be obvious that the lesson aim should be clearly in mind before the assignment is made, and the materials assigned should be selected and organized according to the lesson aim. The helps, hints, and suggestions given the class should be considered with this aim in view, as should the emphasis laid upon the various portions of the assigned work or the problems involved in it."

In preparing the assignment, both the student's point of view and the teacher's point of view should be kept in mind: the objective of the student is to solve the problem and arrive at the truth; the objective of the teacher is to lead the student, because of having overlooked no pertinent fact and as a result of straight thinking, to reach for himself the solution the teacher has already arrived at and which he has formulated as the aim or objective of the lesson. If the student knows the teacher's objective or solution in advance, interest will be destroyed. Interest will be greatest where an element of suspense is maintained.

No other part of the teaching procedure need be so carefully planned as the assignment.

In planning the assignment the teacher needs to note: (1) the objective of the lesson, (2) the points needed to establish the objective, (3) objections and difficulties, and (4) the relation to the work that has preceded and that is to come.

When made, the assignment should motivate the work, and give needed help in attacking the subject, but not too much. It should challenge the student to his best effort, yet he should know what to look for, what is expected, and what is of vital and of lesser importance—what needs emphasis. To these ends the assignment should contain adequate explanations and instructions. It should also be physically and morally possible of accomplishment.

"The fundamental aim of the assignment is to stimulate pupil activity which will result in educative experience, by which students make progress toward the aims" set up. The quality of the assignment may be judged by the degree to which it is "adjusted to the (resources and) powers of the pupil," "and the degree to which the proposed activities are certain to be carried on by the pupils."

If the teacher's activity begins with the making of the assignment itself, there is greater probability that it will continue on through the discussion and after. The teacher should aim gradually to make himself unnecessary, so that the work of religious education and character development will continue after the student has left the class or even the school.

If the teacher—with some suggestion from members of the class—leads in an over-view and preliminary discussion of the subject, individuals and groups may be led to assume responsibility for the gathering of data, the making of special reports, and the solution of problems, etc. (See Socialized Recitation.)

Douglass lists the following functions of the assignment: it should introduce

(Continued on page 110)

CHORISTERS and ORGANISTS



CHORISTERS

Objective: Memorization of words and music of song No. 197, "Make the World Brighter," by every member in Sunday School during the month of May.

To reach this objective it will be necessary to take the most interesting and direct route. The chief feature is the song itself with the cheery words and the bright happy melody, and lilting harmony.

Which is the most direct route to a given point? That is the important question. Your task is to transport this large group of Saints varying in ages from four years to those who are old enough to be our parents or grandparents, to the end of the journey. The end of the journey will be reached when every member, old and young, has learned his or her part: in other words, when the four-part song has been learned to the satisfaction of all. One route will not be sufficient for this group. It will take four distinct routes, viz: the Bass Route, The Tenor Route, the Alto Route, and the Soprano Route—all leading to one central point.

Now that we know there are four distinct routes to our objective, the next step is to find out who is to go on each route. The basses will naturally be found in the Gospel Doctrine, Missionary, C and B groups. The tenors will likewise be found in these same groups. The altos will be in the Gospel Doctrine, Missionary, C, B, A, and Church His-

General Board Committee:

Tracy Y. Cannon, Chairman;
P. Melvin Petersen, Vice-Chairman;
Edward P. Kimball, George H. Durham
and Gerrit de Jong.

tory groups. Sopranos will generally be found in all classes of the Sunday School.

Let not the problem of finding all sopranos, altos, tenors, and basses disturb you. They can't be found or classified in one day or two days and probably not in a dozen days. But during these days much can be done to separate the parts in some fashion. Nobody can tell you just how you should arrange your singers. However, they should be arranged so that four-part singing is in evidence and developing.

Do not imagine that your school is too small or too large. The size has nothing to do with the case. A timely question: Do you know the personnel of your school? This question should be answered in the affirmative at the earliest date possible.

"HOW THE ORGANIST MAY ASSIST THE CHORISTER IN VOICE CLASSIFICATION" COOPERATIVE PREPARATION

The organist may be of great assistance in the matter of "Voice Classification" as follows:

By playing when small groups or individuals are being tested as to *voice quality* and *range*. (Quality of course is always the deciding factor.)

By being able to transpose fragments of familiar songs decided upon for the occasion, the true range may easily be discovered with a group or an individual and the organist becomes almost indispensable.

The co-operation of the chorister and organist makes close decisions more impartial with doubtful voices, and hence removes a possibility of dissatisfaction or friction.

The ability to play songs or selections in many keys is one fine indication of true musicianship and is well worth the time and effort required for such mastery. Try it, and discover a fine musical growth.

Experiment at home with rather easy songs and pieces and then come prepared to demonstrate at the Union Meeting or for the voice classification appointments.

Master the song for the month, No. 197, by careful preparation and memorization and then see if you can transpose it up or down at pleasure. (A fine mental exercise is this.)

How many of you organists can play it from memory?

May the same tempo, registration, accent, dynamics and general interpretation be consistently used for all three verses? If not, why not?

How may choppiness of rhythm be overdone in this fine song?

On the reed organ, it is best to sustain most repeated tones especially if they occur in the inner parts of the bass, except at the ending of one phrase and the beginning of a new one. Here briefly detach and play as if beginning the initial notes of the piece.

Can you play this song in at least three varying and interesting ways?

Can you register for brilliant and subdued effects?

What principles underlie variety in registration?

Have different organists play their various material and then discuss it from helpful constructive angles as to fitness, style, registration, tempo, quality, technique.

Mother Dear

(To My Mother)

GRACE S. COLTON

(Mrs. Don C. Colton, "Mission Mother" of the Eastern States)

WILLY RESKE

Slowly with much expression.

1. Moth-er dear, Moth-er dear, Thy faith, thy care, thy love di-vine,
 2. Moth-er dear, Moth-er dear, Your face, your form is ev-er near:

Ped. ★ *Ped.* ★

What a treasure chest is mine! Did you get them all from heav - - en?
Ev - 'ry hour and ev - 'ry day, Your wondrous voice I al - ways hear.....

mf *f* *rit.*

Ped. ★

Pre-cious gifts; it will pay, To keep them near me all a - long life's way.
Guid-ing me with your song, "Take your cross and keep it from the throng."

p *mf*

Ped. ★ Ped. ★

mf
Praise to you ev - 'ry day, Sweet-est Moth-er dear.
You will say "This is the way," Sweet-est Moth-er dear.

p *pp*

Ped. ★ Ped. ★

After last verse.

p *dim.* *rit.* *ppp*

IN THE MISSIONS

General Board Committee: Robert L. Judd, Chairman;
Bishop David A. Smith and A. C. Rees

SWISS-GERMAN MISSION

A report from Elder James G. Anderson, Superintendent of the Swiss-German Sunday Schools, contains the following interesting information:

In giving a short synopsis of the work accomplished in the Sunday Schools of the Swiss-German Mission during the past year, I might say that ending with the December reports, 99% of the Sunday Schools have carried out the prescribed courses in the different departments. Teacher-Training Classes, under the direction of the Sunday School Superintendents, have been organized and held twice a month during the entire year in practically every branch in the mission. 90% of the Sunday Schools have reported holding successful Sunday School Conferences. Mother's Day programs, which are also becoming very popular over here, were also very successfully held throughout the mission either as a branch or a district affair. Every Sunday School in the Mission sent in its report for the dime Sunday which was held on the 27th of May. The average gathering for the mission was about 85% of the enrolled pupils.

During the summer months we held a campaign to increase the attendance in the Sunday School by setting certain Sundays apart for special events such as: "Friendship days" to which every member had to bring at least one friend to Sunday School, "Song and Flower days" at which time the rostrum and assembly halls as well as the different class rooms were decorated with flowers by the Sunday School pupils; "Open air Sunday Schools" at which time either the entire Sun-

day School or individual classes went to a neighboring grove, woods or perhaps in a quiet city park and held their meetings and classes. Other special days were: "National or Fatherland days" and pioneer days. These special events were not introduced as a substitute for the regular Sunday Schools or the weekly class work, but were carried on in addition to the regular procedure of the Sunday School in order to increase the interest and attendance. Besides these, outings and recreational programs were outlined and carried out during the year. We are pleased to note at the end of the year, however, that in comparing the results each month concerning attendance, number of visitors and non-church members in attendance, the average attendance during the summer months was practically the same as that of the other months. In fact, the attendance of unenrolled non-church members and visiting Church members was a little larger during the summer months. It might be interesting to know that 767 out of the 3,430 enrolled Sunday School members are non-members of the Church. Besides these, we had an average attendance of 564 visiting or unenrolled non-church members during the year. Therefore, with the enrolled and visitors we had a total of 1,331 non-Mormons attending the Sunday Schools in the mission. We also had an average attendance of 309 unenrolled Church members attending the Sunday School as visitors. It is our aim in this coming year to not only stress the bringing of new friends and unenrolled members to Sunday School, but to get these 873 visitors enrolled.

(See picture of Superintendency on page 95.)

Unions

(Continued from page 106)

new work, be definite and understood by student, prepare the student to attack the lesson, appeal to some interest or incentive, and give satisfaction from achievement.

Another, and for Colvin, the chief function of the assignment is to teach students how to study.

A cooperative assignment, growing out of a preview and discussion, is more likely to secure a response than an arbitrary assignment.

Adequate time should be taken to make the assignment. At times, the teacher may be justified in taking the first half or more of the period for this purpose.

Concert Recitation
for May, 1935

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

—Matt. 6:33.



Gospel Doctrine

For members of the Melchizedek Priesthood and Men and Women over 20 years of age, not otherwise assigned.

General Board Committee:

George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman; Mark Austin.

LESSONS FOR MAY

FIRST SUNDAY, MAY 5, 1935

LESSON 15. THE MASTER'S MEASURE OF VALUES

Text: Sunday School Lessons (quarterly), No. 15.

Objective: The dedication of one's life to the Kingdom of God brings about man's greatest joy.

Read Matt. 6:19-24 and consider briefly its general meaning.

Discuss, in their order, the following topics:

1. A supreme lesson.
2. A fatal doctrine.
3. No man can serve two masters.
4. The highest wisdom.

The following questions are offered as suggestions and helps.

1. Why is the importance of making the right choice between things of eternal and of temporary value so significant?

2. Why is it difficult to make the right choice?

3. Point out some of the effects of the doctrine: "Eat, drink and be merry for tomorrow we die?"

4. Discuss the statement—"If a thing is not good in the light of eternity, it is never good."

5. What is meant by the statement—"Truth alone can last?"

6. What did the Master mean when He said: "No man can serve two masters?"

7. What is meant by the statement: "There should be broad ranges of interest in every life?"

8. Name some of these interests.

9. What is required of a man who seeks first the Kingdom of God?

10. Show that the dedication of one's life to the Kingdom of God does not abridge his opportunities.

11. What is the paramount object of life?

12. What is the highest wisdom?

13. What is your practice when called upon to make an important decision and you are in doubt?

14. Discuss the statement: "What profiteth a man if he gain the whole world and lose his own soul?"

SECOND SUNDAY, MAY 12, 1935

MOTHER'S DAY

THIRD SUNDAY, MAY 19, 1935

LESSON 16. THE MASTER'S MEASURE OF VALUES (CONTINUED)

Text: Sunday School Lessons (quarterly), No. 15.

Objective: The love of money is the root of all evil.

Read Luke 12:15-21, and consider briefly the meaning of verses 15, 19 and 20.

Discuss in their order the following topics:

I. The Determining Factor.

1. When a man is free to choose, his choice determines his measure of values. Why?
2. What does one's hobby indicate?
3. If a man subordinates all other interests to that of making money, what does he lose? Give some examples.

II. Standards of Value.

1. In the Master's day man put money above character; is there a change for the better in this respect in our day? If not, what is the remedy?
2. He subordinated money to its proper place. What is its proper place?
3. Make money your servant.

4. Discuss the statement: "Put money in servile livery and it will do great work; but let it usurp the crown and man is spiritually doomed." What is your opinion of this? Give examples to support your answer.

III. The Root of Evil.

1. What does Paul say concerning this? Note: Not money, but the love of it is the root of all evil.
2. Greed for gold is the cause of much crime and misery. Why?
3. Make a note of crime announced in the press during the week that may be attributed to this cause.
4. What is your definition of Matt. 19:24?
5. The right use of money made a test of God's confidence in man. Luke 16:11.

IV. True Riches.

1. Master always gave the spiritual supremacy. Mark 10:24, 25.
2. The secret of great living—what is it?
3. Who are those that are indeed rich?
4. Does money weigh either for or against a man in determining true riches? What does?

V. Beware of Covetousness.

1. A man's life consists (a) of the resources of his character, (b) his cooperation with the eternal, (c) the hope which he has.
2. This is not an argument against (a) the right use of wealth, (b) good standard of living, (c) the things that ennoble and enrich life.

GENERAL QUESTIONS AND PROBLEMS

1. How can one best determine a man's measure of values?
2. What is the meaning of Matt. 13:22?
3. Is there any value in shiftless poverty? Give reasons for your answer.
4. Do you think the Master put a premium on poverty? Explain your answer.
5. Why is it hard for a rich man to enter the Kingdom of Heaven?
6. Point out (a) the effect of covetousness, (b) the remedy for it, (c) it is more common among the rich than among the poor?

7. Of what does the fullest and most abundant living consist?

8. What do you regard as the most important thing in life?

FOURTH SUNDAY, MAY 26, 1935

LESSON 17. THE WORTH OF PEOPLE

Text: Sunday School Lessons (quarterly), No. 17.

Objective: *What man is, God once was; what God is, man may become.*

Consider in their order the following topics:

I. The Test of Civilization.

1. The keenest test of any civilization is the value it puts on human life. Why?
2. The Master's teachings in this respect were revolutionary. Show this.
3. No man can be a follower of Christ who does not regard the souls of men to be of great worth. Why?
4. Why is the Master called the champion of personality?
5. Justify Emerson's statement.

II. Mission of Christianity.

1. The Master thought enough of men to die for them.
2. Anything that minimizes the nobility of man is contrary to the Master's teachings.
3. His major parables concern the treatment of persons; e. g., the good Samaritan and the Prodigal Son.
4. Man is the crowning figure of the universe.
5. Discuss: "What man is, God once was; what God is, man may become."
6. What is it that is eternal and supreme about man?

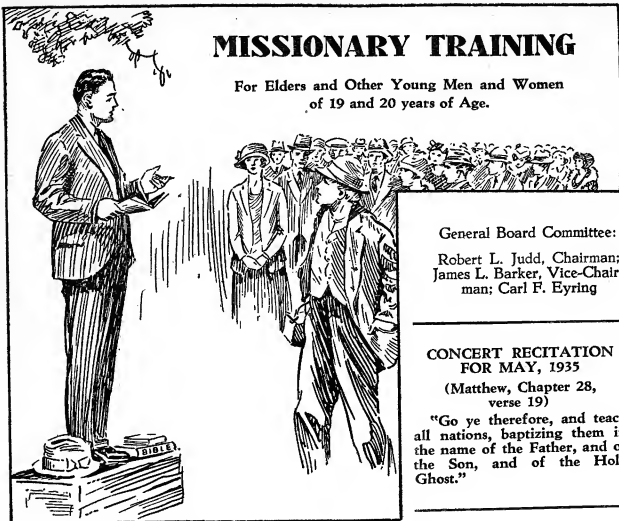
III. Man Belongs to a Race of Deities.

1. Quote what the Psalmist says.
2. What is your interpretation of this: "Man possesses in embryo the attributes of God."
3. "Man's inhumanity to man is contrary to true Christianity."
4. If the spirit of the Master reigned in the hearts of men, the world would be a great place in which to live. Why?

(Continued on page 129)

MISSIONARY TRAINING

For Elders and Other Young Men and Women
of 19 and 20 years of Age.



General Board Committee:

Robert L. Judd, Chairman;
James L. Barker, Vice-Chairman;
Carl F. Eyring

CONCERT RECITATION FOR MAY, 1935

(Matthew, Chapter 28,
verse 19)

"Go ye therefore, and teach
all nations, baptizing them in
the name of the Father, and of
the Son, and of the Holy
Ghost."

LESSONS FOR MAY

FIRST SUNDAY, MAY 5, 1935

LESSON 14. BAPTISM (CONTINUED)

Text: Sunday School Lessons (quarterly), No. 14; see also *Doctrine and Covenants* and *Book of Mormon* indexed under Baptism.

Objective: To show that infant baptism is wrong; that little children are active in Christ and saved by His atonement.—(Moroni 8:5-23.)

Infant Baptism:

Jesus blessed little children, but did not baptize them. As yet, they have no sins to repent of, and can neither believe nor repent. The *Book of Mormon* expressly forbids the baptizing of little children.

In justification of infant baptism, Catholics quote the third chapter of John: "Unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God." As interpreted by the Catholic Church, this makes the baptism of infants necessary. In a radio address, Monsignor Hunt

said: "The Catholic Church baptizes infants because Christ commanded the baptism of all persons, and because the Apostles of Christ baptized infants. Infants were baptized as soon as there were Christian parents." As evidence of this, he states, "In the Bible itself there are instances where the Apostles baptized the whole household of their converts; which means, no doubt, not only the servants but the children." He then quotes three instances: "Himself was baptized and all his house immediately." "She was baptized and her whole household." "I baptized the household of Stephanus." There is no evidence, however, that there were any infants in any of these households, and if such passages are quoted, it is because there is nothing more convincing at hand. Speaking of a certain nobleman whose son was sick at Capernaum, John 4:53 says, "and himself believed and his whole house." There were certainly no infants in this "whole house," since infants cannot believe.

Three forms of ablution have prevailed among Christians and the (Catholic) Church holds them all to be valid because they ful-

fill the requisite signification of the baptismal lavage. These forms are immersion, infusion, and aspersion. The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the Fathers and the early rituals of both the Latin and Oriental Churches, but it can also be gathered from the Epistles of St. Paul, who speaks of baptism as a bath (Ephes., v, 26; Rom. vi, 4; Tit., iii, 5). In the Latin Church, immersion seems to have prevailed until the twelfth century. After that it is found in some cases as late as the sixteenth century. Infusion and aspersion, however, are growing common in the thirteenth century and gradually prevailed in the Western Church. The Oriental Churches have retained immersion, though not always in the sense of plunging the candidate's entire body below the water. . . . Although, as we have said, immersion was the form of baptism that generally prevailed in the early ages, it must not therefore be inferred that the other forms of infusion and aspersion were not also employed and held to be valid. In the case of the sick or dying, immersion was impossible and the sacrament was then conferred by one of the other forms. This was so well recognized that infusion or aspersion received the name of baptism of the sick (*baptismus clinicorum*). St. Cyprian (Ep. lxxvi) declares the form to be valid.—*The Catholic Encyclopedia*, Baptism.

Tertullian disapproved of infant baptism.

Baptism "on account of" or "on behalf of the dead."

The meaning of the words was known to the Corinthians at the time of the Apostle. All that can be known of their meaning at this remote period, cannot exceed the bounds of probable conjecture.—*The Catholic Encyclopedia*, vol. ii, p. 272.

The earliest known intimation which has come down to us of the manner in which Christians baptized, belonging probably to about the middle of the second century (found in the seventh chapter of the *Didache*) (quoted above), contemplates normal baptism as by immersion. But it is equally true that throughout the entire patristic period no one ever doubted the entire validity of baptism administered in other modes of applying the water. The *Didache* (The Teaching of the Twelve) makes provision for baptism by affusion whenever water in sufficient quantity for immersion is not at hand.—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 1, Baptism.

SECOND SUNDAY, MAY 12, 1935

MOTHERS' DAY

THIRD SUNDAY, MAY 19, 1935

LESSON 15. THE HOLY GHOST

Text: Sunday School Lessons (quarterly), No. 15.

References: *Ready References*; Tal-
mage, *The Articles of Faith*, pp. 157-168.

Objective: *The Holy Ghost testifies of the Father and the Son and leads to all truth.*

Suggested Outline:

Conditions under which the Holy Ghost is conferred and received.

Function and mission of the Holy Ghost.

Gifts of the Holy Ghost.

Personality of the Holy Ghost.

Enrichment Material:

There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.—*Doctrine and Covenants* 130:20-22.

Physical phenomena occur according to law. In obedience to what law is the Holy Ghost received?

But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—*John* 14:25.

And God called upon our father Adam by His own voice, saying: I am God; I made the world, and men before they were in the flesh.

And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water in the name of mine only begotten son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in His name, and whatsoever ye shall ask, it shall be given unto you.—*Moses* 6:51-52.

Now there are diversities of gifts, but the same spirit.

And there are diversities of operation, but it is the same God which worketh all in all.

But the manifestation of the spirit is given to every man to profit withal.—*I Corinthians* 12:1-7.

And, verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.

And, again, it shall come to pass that on as many as ye shall baptize with water ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming and shall know me."—*Doctrine and Covenants* 39:5, 23.

Plainly, such expressions as being filled with the Holy Ghost, and His falling upon persons, have reference to the powers and influences that emanate from God, and which are characteristic of Him; for in this way the Holy Ghost may operate simultaneously upon many persons even though they be widely separated, whereas the actual person of the Holy Ghost cannot be in more than one place at a time.—Talmage, *Articles of Faith*.

In another sense the Holy Ghost has frequently operated for good through persons that were unbaptized; indeed, some measure of His power is given to all mankind; for, as seen already, the Holy Spirit is the medium of intelligence, of wise direction, of development, of life. . . . Not a truth has ever been made the property of humankind except through the power of that great Spirit who exists to do the bidding of the Father and the Son. And yet the actual companionship of the Holy Ghost, the divinely bestowed right to His ministrations, the sanctifying baptism with fire, are given as a permanent and personal possession only to the faithful, repentant, baptized candidate for salvation; and with all such this gift shall abide unless it be forfeited through transgression.—Talmage, *Articles of Faith*.

FOURTH SUNDAY, MAY 26, 1935

LESSON 16. THE CHURCH

Text: Sunday School Lessons (quarterly), Lesson 16.

Objective: The Purpose of the Church is to realize the truths and ideals of religion.

We are social creatures. We accomplish nothing alone. Inspiration, support, valuable help, come to us from people having common interests.

Contacts broaden us.

You can be religious without a church. But, generally, I think you gain by joining.

Dean Shaler Mathews, *Scribner's*, June, 1930.

If you "can be religious without a church," what useful purpose is served by the church?

We can be religious without the church. We can be kind to our neighbor, give to the poor, etc., and we can even decide on a plan in accordance with which we shall exert our efforts. But

what we do will not be coordinated with the efforts of others.

The church is to religion what the airplane is to the ideal of flight: the one is the means, the machine, that makes the (efficient) realization of the other possible.

The church bases its efforts on the free agency of man; it aims to train the understanding, educate the will, develop the power to love and make sacrifices for the good of others, at the same time observing the necessity of developing oneself, physically, morally, intellectually, spiritually, both for one's own sake and as an instrument of doing good to others. The church aims to develop the maximum of energy and to develop its expenditure in the best interest of the individual and the group. It seeks to make the world more joyous by permitting everyone to realize all of his possibilities.

If, in short, it (religion) is a positive factor in social and economic development, it would be the rarest chance that any two forms of religion should be, and it is inconceivable that they should all be, of precisely equal value.

If the energy thus developed or transformed into motion (by religion) can be directed toward useful ends instead of being wasted in unproductive channels, religion may become one of the most powerful agencies of human progress.

The teacher of such a religion could say with the utmost literalness, and without the slightest taint of mysticism, "I am come that they might have life, and that they might have it more abundantly." Such a religion would be a powerful factor in the progress of the world.

The world belongs by a law of nature, which is the only kind of divine right, to that church which gives its people the discipline which will enable them to people the earth, to subdue it, and hold dominion over it. The church which eventually achieves this result will have proved itself to be the Church of God.

The above must include the developing of man's devotion to the right, the merciful, to man and God, and the direction of his energy in the unselfish devotion to ideals and humanity.

Greater wisdom is desirable in determining what to do and how to do it for man's happiness than man of himself possesses. The (divine) church is in

(Continued on page 132)

Gospel Messages

THE APPLICATION OF RELIGION TO LIFE

Course C—For Priests and Young Men and Women of 17 and 18 years of age

General Board Committee:

Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman, and Lynn S. Richards.

LESSONS FOR MAY

UNIT II

FIRST SUNDAY, MAY 5, 1935

LESSON 14. THOUGHT AND ACTION

The importance of this lesson, so far as concerns its power to change conduct, can hardly be over-estimated. It touches the relationship between a thought, or idea, and its consequent act. Your aim, therefore, should be to make this relationship so clear that it will have its effect in improved behavior on the part of your class.

As you stand before your class, where are you to begin? Clearly you must do so with an idea that will catch attention and at the same time be in line with the lesson objective. How would this do: Is there any relation between an act like murder and the first suggestion of it in the mind? If so, just what is this relation? Or, What does Jesus mean by the statement, "Resist not evil?" Either of these questions, or one which you may yourself ask, will start thought in the direction of the lesson aim.

If you wish to develop the lesson through a series of questions, the following may help you: 1. Do we act first and then think, or the reverse? 2. If an evil thought enters the mind, what is the best way to expel it—by saying, "I've got to get rid of this thought," or by displacing it by a thought of the opposite character? (Answer: By thinking a good thought. By trying to get it out of the mind, by struggling with it, we "resist" it, and, "resisting" evil, we keep it in mind. But if we turn to another thought, the evil disappears from the mind. For the mind, like the eye, can focus its attention on only one thing at a time.) 3. Does the theft of, say, money come suddenly, all at once, or is this act the result of a long train of thoughts? Discuss the question in detail. 4. Pope's lines are appropriate here:

Vice is a monster of so frightful mien.
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Coming now to the positive side, there is the same relationship between a good thought and a good act as there is between a bad thought and a bad act. Harboring a good idea, we have no room for bad ones. This, as the lesson text, says, is the secret of happiness.

1. What is the purpose of life? Lehi (*Book of Mormon*, II Nephi 2:25) answers this question. 2. To what extent do we have joy by our actions? Name some good acts. 3. How can we insure good actions on our part?

A man was sitting at a desk. Another man was in front of him exhibiting a revolver, with the barrel pointing to the first man. Suddenly the first man rose to stretch. At that instant the revolver went off. If the man had not risen at that instant, the gun would have killed him. What led him to get up? An idea, was it not? But what caused him to have the idea at this precise second? He believes that the first suggestion came from the Spirit, who knew what was impending. The history of religion is replete with instances where the Holy Spirit has saved lives, by its "still, small voice." In the healing ordinance is it thought that does it or the power of God from the outside?

Text: Sunday School Lessons (quarterly), No. 14.

SECOND SUNDAY, MAY 12, 1935

MOTHER'S DAY

THIRD SUNDAY, MAY 19, 1935

LESSON 15. THE IMPORTANCE OF STRAIGHT THINKING

In presenting this lesson the teacher will need to discriminate between the value of reasoning on the ordinary problems of life, on the one hand, and on the distinctively spiritual things, on the other

hand. If he does not do so, he will inevitably give the impression to his class that religion is the result of reasoning alone, and not of revelation from God to man. This is an important distinction, but one frequently lost sight of, particularly by those who follow the present tendency on the subject.

For instance: In the preceding lesson we gave an instance of a man who was saved from death by responding to an idea to rise at a particular instant. Now, there are two explanations that are possible of this incident. The first would account for everything by "reasoning things out." The man needed to stretch; so the idea came; the idea arose from his state of body; the state of his body was the result of work he had done, or his posture at his desk; and so on. But this does not satisfy the man who believes that God is concerned with human welfare. So there is another explanation: That the suggestion to rise at this particular second came from a higher power than man—namely, the Holy Spirit. Now, the point is, that the pupils must not be left with the idea that everything that happens can be accounted for by reasoning on the part of the mind. For there are the two worlds—the spiritual and the material.

It is of course true that we must think straight in the attempt to live, and that we must act up courageously to what has come to us through our straight thinking. That goes without saying. And in religion, too, we should discriminate between the reasonable and the superstitious. There are people who never accept a "natural" explanation, where they can twist things into a supernatural explanation. Yet this is not to say that in other cases there is not a supernatural explanation.

1. Show that there is a 'spirit in man.' This can be done only from revelation, for otherwise we know nothing about the existence of spirit. Material for this may be obtained from the *Pearl of Great Price*, Book of Abraham, chapter IV:2. In what form is this spirit? (See Ether, in the *Book of Mormon*, chapter 3.) 3. What characteristics has this spirit? (The power to think, to feel, to act. And this aside from the physical body.) 4. What is the primary function of the Holy Spirit? (See John, chapter 16.)

In the ordinary problems of life, therefore, there may be two guides—reason and the Spirit. This is why Brigham Young urged that in the teaching of even arithmetic one should seek the guidance of the Holy Spirit. So that straight thinking cannot leave out of consideration this spiritual element. All this in addition to what is said in the lesson text, which is in the hands of the pupil.

Text: Sunday School Lessons (quarterly), No. 15.

FOURTH SUNDAY, MAY 26, 1935

LESSON 16. PREJUDICE

In thought this lesson is closely connected with the preceding and with the following lesson. It comes between these in matter as well as in succession, and the teacher will need to keep this fact in mind, so as not to get the matter confused in the pupils' minds. Straight thinking can not take place as long as there is an unchecked tendency to prejudice and as long as the idea of tolerance is excluded.

Some questions on the text may help to bring the ideas out into the clear: 1. What is prejudice? 2. In what ways are we apt to pre-judge? 3. Why is it that we pre-judge a matter? 4. How common is this tendency? 5. To what extent do you find it in yourself? How may we learn to overcome this tendency in ourselves? 6. Why should we overcome it?

Here is what Edmund Burke, a great English statesman, says about prejudice: "We are generally men of untaught feelings. Instead of casting away all our old prejudices, we cherish them to a very considerable degree, and, to take more shame to ourselves, we cherish them because they are prejudices; and the longer they have lasted, and the more generally they have prevailed, the more we cherish them. We are afraid to put men to live and trade each on his own private stock of reason; because we suspect that this stock in each man is small, and that the individuals would do better to avail themselves of the general bank and capital of nations and ages.

"Many of our men of speculation, instead of exploding general prejudices,

employ their sagacity to discover the latent wisdom which prevails in them. If they find what they seek, and they seldom fail, they think it more wise to continue the prejudice, with the reason involved, than to cast away the coat of prejudice, and to leave nothing but the naked reason; because prejudice, with its reason, has a motive to give action to that reason, and an affection which

will give it permanence. Prejudice is of ready application in the emergency; it previously engages the mind in a steady course of wisdom and virtue, and does not leave the man hesitating in the moment of decision, skeptical, puzzled, and unresolved; and not a series of unconnected acts."

Text: Sunday School Lessons (quarterly), No. 16.

A Lindbergh Character Chart

"Some time ago, the bulletin of a Western Y. M. C. A. published a unique story, relating how Colonel Charles A. Lindbergh, as a youth, sought to develop within himself certain elements of character which he felt would be valuable. The method he chose for accomplishing this took the form of a personal character-rating chart by means of which he rated himself daily upon his success in attaining the desired results. The bulletin quoted Lindbergh:

"I came to the conclusion that if I knew the difference between the right way to do a thing and the wrong way to do it, it was up to me to train myself to do the right thing at all times.

"So I drew up a list of character factors at the left margin of a sheet of paper, and then I numbered the top of the sheet from 1 to 33, ruling the sheet both up and down, and sideways.

"One vertical column under a certain number would be my daily chart for that particular day of the month.

"At night I would read off my list of

character factors, and those which I had fulfilled satisfactorily during the day I would mark with a red cross. Those that I had not been called upon to demonstrate that day, would get no mark; but those character factors which I had actually violated during the day, I would mark with a black cross.

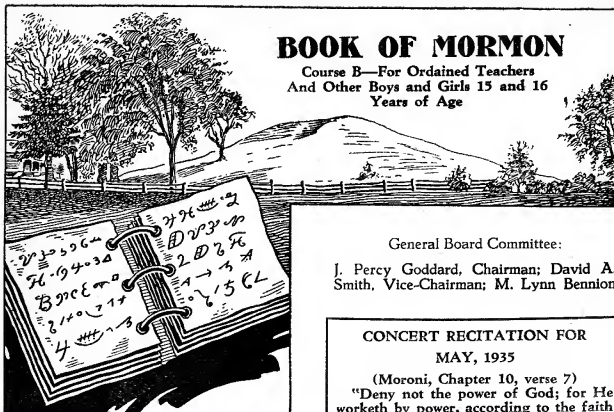
"I began to check myself from day to day and to compare my 'blacks and reds' from month to month and year to year. I was glad to notice an improvement as I grew older."

"The list of characteristics follows: Ambition, Brevity in Speech, Concentration, Calmness in Temper, Clean Speech, Clean Thought, Clean Conduct, Cheerfulness, Courage, Economy, Faith, Honesty, Industry, Justice, Love Toward All, Loyalty, Modesty, Neat Appearance, No Argument, No Talking About Others, No Talking Too Much, Physical Exercise, Pleasant Voice, Punctuality, Politeness, Reverence for God, Reverence for Parents, Respect for Superiors, Self-control, Sense of Humor, Sleep and Rest, Truthfulness, Unselfishness."

—*New Century Leader.*

Wise Spendthrifts

"Men grieve over the investments they held too long, such as the bank stocks that were selling at 1200 and now are almost waste paper. But there is another sort of security that is often held too long. It might be a happier world if men lived more by the day and did less saving of intangible treasure. Tomorrow may never come, and one may never have a chance to cash in on investments in kindness and laughter. The wise man spends what he has, pouring out his generous impulses as they come, if only a pennyworth at a time—a smile to a child, a touch on a dog's head, a call on a sick friend. The fool hoards for the day when he can give a rope of pearls to someone who doesn't want it. The paradox is that the spendthrift of kindness turns out richest in the things which moth cannot corrupt nor thief break in and steal."—*Value World.*



BOOK OF MORMON

Course B—For Ordained Teachers
And Other Boys and Girls 15 and 16
Years of Age

General Board Committee:

J. Percy Goddard, Chairman; David A.
Smith, Vice-Chairman; M. Lynn Bennion

CONCERT RECITATION FOR MAY, 1935

(Moroni, Chapter 10, verse 7)
"Deny not the power of God; for He
worketh by power, according to the faith
of the children of men, the same today,
and tomorrow and forever."

LESSONS FOR MAY

FIRST SUNDAY, MAY 5, 1935

LESSON 14. THE POWER TO OVERCOME

Text: Sunday School Lessons (quarterly), No. 14.

How would your pupils like to be alone in the world, without contact with any other human being? Dig round in this idea till you show them what a dreary, undesirable world this would be under such conditions.

You can then lead to the thought that it is our human relations that contribute to human happiness here below; and from this to the idea that love contributes most to our happiness in these relations—love of parents for children and of children for parents, love of the sexes. Discuss with them the power of love in human life—how it changes our outlook on the world, our habits of life, and our relations to other people. Finally, the love of God should be taken up in its aspect of power to change life for us.

One of the most remarkable phenomena in connection with spiritual love may be found in your own community. The young persons in your class, for instance, come from homes where there are parents or grandparents who joined the Church in foreign lands, under circumstances of hardship and opposition. Ask

your pupils, therefore, if they know why their parents or grandparents joined the Church under such conditions. They may surprise you with their stories. At the bottom of it all was love of truth and God. They were converted in the true sense. The fact is that most of the early Latter-day Saints, during those days of persecution, could have been let alone if they had chosen to renounce a belief in Joseph Smith's prophetic calling. It was their love of God and truth that kept them from doing that.

As you will notice, the lesson in the Quarterly progresses in this way: First, an instance from our own time, to catch attention, coupled with ancient practices; second, Christ's work of redemption in its theological aspect, with a division of it into its two phases, general and individual; third, the part that Love plays in this latter division of redemption; and, finally, some questions that may induce the class to think about redemption. The lesson ought to be developed along this line of thought, so that, at the end of the recitation, your pupils will have a clearer idea of the atonement of Christ in its effect on character.

It will be necessary for you to read very carefully (1) the Quarterly for

this lesson, with the passages of scripture given there, (2) the context as well as the passages quoted from the *Book of Mormon*, and (3) such supplementary material as may be available on the subject. The subject of the atonement, though not in the aspect given in the Quarterly, may be found in *The Gospel*, by Roberts, in the *Articles of Faith*, by Talmage. Don't neglect, however, to follow the line of thought of the Quarterly, as this will appeal more to your pupils because it is what they can understand.

SECOND SUNDAY, MAY 12, 1935

MOTHERS' DAY

THIRD SUNDAY, MAY 19, 1935

LESSON 15. THE SEATS OF THE MIGHTY

Don't make this lesson any harder to understand than you can help. It is hard enough as it is. Try, on the contrary, to simplify it, by not using any more technical terms than you need and by not attempting to explain the mysteries in connection with the subject.

You can get a proper atmosphere by making use of the introductory questions and setting. Or, if there has been a recent death in your neighborhood, you may use that as a starting point. Death in some form is a thing with which all your pupils are more or less familiar. Your objective, of course, is to put across to your class as clear an idea of the resurrection as you can in the time you have at your disposal.

The blocking of the material of the lesson as given in the Quarterly may help you to keep the thread. First, there is the introductory situation, with some questions that may start thought in the direction in which the lesson should go; second, there is the doctrine of the resurrection, as given in a *Book of Mormon* quotation, with an introductory statement and an explanation of the passage; third, there is a statement of the justice of not holding us responsible for what we had no part in; fourth, the whole matter is looked upon from another angle, giving a view of the whole of life; and, fifth, there are some questions, to serve for discussion either in the class or in the preparation of the lesson.

Don't forget to find out whether all your pupils have a Quarterly each. For

this is about the only way in which you will be able to get class activity on the part of all of them. Don't forget, too, that the success of the class depends, not on how much you talk, but on how little, and on how much the pupils say and think about the subject of the lesson.

(By the way, you will find it very helpful, before you undertake to teach this class, to read carefully Chapter I of *Teaching as the Direction of Activities*, by Dr. John T. Wahlquist.)

As for your reading, here are some suggestions: (1) Read the Quarterly very carefully; (2) read as carefully the 9th chapter of Second Nephi, and chapter 40 of Alma; and (3) if you did not do so last week, read what is said about the atonement in Roberts and Talmage. You will find some help, also, in *Gospel Doctrine*, by Joseph F. Smith.

Here is a question which may serve for a whole hour's discussion in the class: What difference should it make in one's life, day by day, whether one believes and accepts Jesus Christ? If there is no difference, there is something wrong somewhere!

FOURTH SUNDAY, MAY 26, 1935

LESSON 16. HOW A TESTIMONY GROWS.

Text: Sunday School Lessons (quarterly), No. 16.

Here you are again, getting ready to teach your class. Is this a week before the time you are to stand before your class, or is it the morning before? If it is the former, you will have ample time to think what you are to do. You probably know the difference in your feelings when you are fully prepared and when you are not.

This is an important lesson, and should be presented in a way that will leave clear ideas in the pupils' minds as to the gradual way in which their knowledge of truth may be built up. You see, many young persons—and old ones, too, for that matter—pray for something spectacular in the way of a testimony of the gospel, and when they do not get it that way, for very good reasons, if we only knew them, they tend to lose faith in revealed religion. Now is the time, therefore, to give them correct ideas on the subject. They know a good deal more than they think they do, and they have

acquired this knowledge in a quite "natural" way—through the manifestation of the Holy Ghost to them. It would be a good thing if, after your class has had this lesson, you can induce them to bear their testimony in the next fast meeting. This will show that you have attained your objective.

The lesson in the Quarterly proceeds along the following lines: First, a story to get the point of contact, which opens the mind and at the same time points forward; second, three common ways in which one receives a testimony—the appeal of doctrines to common sense, the way in which religious ideas work out in the people we know, and a confidence in what is here called the spiritual expert; third, the last point is amplified in connection with the *Book of Mormon*, the work we are studying as the basis of this course.

You ought to do ample reading before you present this lesson. First, of course, read the Quarterly, so as to get the boundaries of the material to be presented. Secondly, you will need to get a fresh inspiration out of the four men discussed here as spiritual experts. This will be found in First Nephi, chapters 11-14; Mosiah, chapters 27, 28; Ether, chapters 2, 3; and Mormon, chapters 6-8. Thirdly, you may obtain secondary help from the *Message and Characters of the Book of Mormon* (Evans), under the names of the men you seek.

You should discriminate between the subject-matter of this lesson and that of the first lesson in this Quarterly. There, we dealt with one phase of testimony-getting, the outwardly miraculous; here, we are dealing with another side, the non-spectacular. Try to keep the two phases separate.

Oil on the Water

By Ezra J. Poulsen

We seek the abundant life. Happy we must be if early in the quest we discover how much of what we give comes back to us. Thus in our contacts with others we see the reflection of ourselves. If we give freely of love and loyalty, we receive freely in return.

Emerson shows a ripe wisdom in presenting the truth that life itself is our best paymaster. We need not wait for the hereafter to obtain the reward for friendliness, service, truthfulness or a thousand other virtues. On the contrary our check is drawn the moment the act is completed. Furthermore, we receive repeated dividends in the constantly growing good will of our fellows.

Who can challenge the soundness of Solomon's convincing declaration, "A soft answer turneth away wrath," or the fine imaginative prediction of the preacher, "Cast thy bread upon the waters, and after many days it shall return to you." And finally, may we quote Emerson again? "See how many men worry themselves into nameless graves, while here and there a great unselfish soul forgets himself into immortality."

Today amid gropings and aspirations, after being thrown into a quagmire by an age of selfishness, we have a splendid opportunity to struggle back again to the placid sea of love. Each contact that soothes, not irritates, is like oil on troubled water.

That Unfailing Light

Ages may pass and vanish,
Eternity expand,
Man may come and go,
The sea become dry land.
Light years unnumbered,
Galaxies untold,
Are but passing wonders,
As God's works unfold.

The dawning of our future,
The mystery of our past,
The secrets of the ages,
Will all unfold at last.
And then will be discovered
Unto our mortal sight,
That in this vast uncertainty
Christ is our beacon light.

—Annie G. Lauritzen.



New Testament

Course A—For Deacons
And Other Boys and Girls 12, 13 and 14
Years of Age

General Board Committee:

T. Albert Hooper, Chairman;
Frank L. Ostler.

CONCERT RECITATION FOR MAY

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

—I Samuel 15:22.

LESSONS FOR MAY

SUGGESTIONS FOR TWO AND ONE-HALF
MINUTE TALKS FOR MAY, 1935

I. From Jesus at the Well of Sychar.

What did Jesus mean when he said, "Who-soever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

He had reference to the Spirit of God, Holy Ghost, or Comforter. This spirit Jesus offered to those who believed on him and obeyed his commandments. It was manifested in great power on the day of Pentecost and on later occasions, as recorded in the Acts of the Apostles. It was this that gave the ancient apostles insight to understand the gospel and courage to proclaim it in face of persecution unto death.

This same spirit has been restored in the re-establishment of the Church of Christ in the latter days. Many of the Apostles of this Church have manifested the same insight and courage. It is also characteristic of the humble, faithful missionary of the church who relies upon the Spirit to support his own best efforts. Many can testify to this support in time of need.

The benefits of the spirit are not, however, confined to Apostles and missionaries; they are open to all who believe in the divine mission of Jesus, and who diligently seek his aid through faith and obedience to his gospel. The boys and girls of the Sunday School may grow in understanding and in strength and courage to stand for the right by cultivating the Spirit of God as a guide and companion.

II. From Jesus at Capernaum.

By what means are the sick healed? By

the cleansing power of the Spirit, exercised through faith.

Jesus did not heal the unbelieving, but those who had faith in the power of God to heal, and in Jesus as one who exercised this power. They brought their sick to him and expressed their faith in his power. This power was transmitted to his disciples through the priesthood which they bore, and was later exercised by them on many occasions. It became the custom of the church to call in the elders to pray for the sick that they might, in the providence of God, be healed of their ailments. This does not mean that everyone on every occasion may be healed. If that were true, death might be abolished among the faithful by indefinitely prolonging this mortal life. This seems not to be in agreement with God's plans and man's destiny. Prayers for the sick should be like Jesus' prayer in the Garden of Gethsemane, when he said: "O my Father, if this cup may not pass away from me, except I drink of it, thy will be done."

Thus while faith may properly be exercised to heal; and on many occasions does heal, it should never be exercised in resistance to the will of God. Nor should one lose faith because our prayers are not always answered in agreement with our desires of the moment. We must have faith also in the wisdom of God and in the justice of his purposes.

FIRST SUNDAY, MAY 5, 1935

LESSON 14. PETER'S OBEDIENCE AND THE REMARKABLE DRAUGHT OF FISHES

Text: Sunday School Lessons (quarterly), No. 14; Luke 5:1-11; Mark 1:16-

20; Weed, "A Life of Christ for the Young," Chap. 22.

Objective: *The obtaining of the real spirit and blessings of the Gospel of Christ comes through obedience to His call, "Come follow me."*

Supplementary Materials: Farrar, *Life of Christ* Chapter 17; Talmage, *Jesus the Christ*, pages 197 and 202; Dummelow, pages 746 and 747; Any Bible Dictionary—under the heading: "Galilee"; Dalby, *Rambles in Scripture Lands*; Kent, *Life and Teachings of Jesus*, page 79; Browne, *The Graphic Bible*, p. 128.

Suggested Outline:

- I. At the Sea of Galilee.
 1. Various names of sea.
 2. Its description.
- II. Failure of Peter and His Brother to Catch Fish.
- III. Christ's Instruction to Them. Results.
- IV. The Call "Come Ye After Me."
- V. Obedience Necessary in True Followers of Christ.

Any good Bible dictionary or Bible atlas will furnish the teacher a good description of the Sea of Galilee, as will also a little booklet by Oliver C. Dalby entitled *Rambles in Scriptural Lands*.

Farrar, in his *Life of Christ*, says:

As Jesus spoke, the multitude—some in their desire to catch every syllable that fell from the lips of Him who spake as never man spake, and some in their longing to touch Him, and so be healed of whatever plagues they had—thronged upon Him closer and closer, impeding his movements with dangerous and unseemly pressure. He therefore beckoned to Simon to get into his boat and push it ashore, so that He might step on board of it, and teach the people from thence. Seated in this pleasant pulpit, safe from the inconvenient contact with the multitude, He taught them from the little boat as it rocked on the blue ripples, sparkling in the morning sun.

Explain to your class something about fishing with nets. Most of the fishing we know is with hooks, but with nets the fish are not hooked and injured. This will help them to understand the calling of the apostles to be "fishers of men."

Teachers, recall that Joseph and Mary yielded obedience to those under whose government they lived. Jesus yielded obedience to Joseph and Mary and also

to the requirements of God when He was baptized of John. Now, in this lesson, Peter is obedient to the Master with the remarkable draught of fishes resulting. To Jesus' "Follow me," the four men yielded obedience, and all through life our joy and success depend upon yielding obedience to God's laws in accordance with these wonderful examples.

Assign some pupil to draw a map of the Sea of Galilee.

Assign others to look up the names of some of the cities which were located on its shores. Assign others to give the population. See any good Bible Dictionary for material.

SECOND SUNDAY, MAY 12, 1935

This Sunday is reserved for the special "Mother's Day" program. If the program in your ward is such that you have class work, this time may be used to introduce and discuss some of the unused material in lessons already considered.

THIRD SUNDAY, MAY 19, 1935

LESSON 15. CHRIST ESTABLISHES HEAD-QUARTERS IN CAPERNAUM AND CONTINUES HIS TEACHING

Text: Sunday School Lessons (quarterly), No. 15; Luke 4:31-41; John 6:22-71.

Supplementary Materials: Farrar, *A Life of Christ* Chapters 17 and 30; Battemhouse, *Bible Unlocked*, pages 325, 339-341; Talmage, *Jesus the Christ*, pages 181, 338-344; Mark 7:1-23; Gore, *Bible Commentary*, under Mark 7; Papini, *Life of Christ*, pages 74-77, 146; Matthew 4:13-16; 8:14-16; 15:1-20; Kent, *Life and Teachings of Jesus*, pages 75-84; Dummelow, *One Volume Commentary*; Ben-nion, *Moral Teachings of the New Testament*, Chapter 10; Map of New Testament Palestine (showing travels of Jesus).

Objective: *To teach that faith in God's power brings needed help; and that spiritual values are more to be desired than earthly belongings.*

Suggested Outline:

- I. Jesus Arrives in Capernaum. Stays at Peter's home.
- II. Teaches in Synagogue on Sunday.

- a. His sermon interrupted by demoniac.
 - b. Madman's declaration.
 - c. Jesus heals him.
 - d. People marvel.
- III. Jesus Heals Peter's Wife's Mother.
- a. People surprised.
 - b. They bring all of their sick to be healed.
- IV. Jesus Again at Capernaum.
- a. Teaches at the Synagogue.
 - b. Emphasizes desirability of spiritual food.
 - c. Declares that He is sent from heaven.
 - d. Many desert Him. Peter testifies on behalf of apostles.
 - e. Jesus discourses upon things that defile man.

Give brief description of Capernaum and its location. The *International Bible Dictionary* says on page 108:

Capernaum was on the western shore of the Sea of Galilee. Matt. 4:13; comp. John 6:24. It was in the land of Gennesaret; Matt. 14:34; comp. John 6:17, 21, 24. It was of sufficient size to be always called a city; Matt. 9:1; Mark 1:33; had its own synagogue, in which our Lord frequently taught, Mark 1:21; Luke 4:33, 38; John 6:59; and there was also a customs station, where the dues were gathered both by stationary and by itinerant officers. Matt. 9:9; 17:24; Mark 2:14; Luke 5:27. The only interest attaching to Capernaum is as the residence of our Lord and His apostles, the scene of so many miracles and "gracious words." It was when he returned thither that he is said to have been "in the house."

Tarbell, in *In the Master's Country*, says of Capernaum:

We know from the Gospel accounts that Capernaum was on the shore of the lake, and on or near the Plain of Gennesaret. Two sites, two or three miles apart, Khan Minyeh and Tell Hum, are claimed for the city. At Tell Hum there are ruins of an ancient building thought by some to have been the synagogue built by the centurion (Luke 7:5), and at Khan Minyeh there is a mass of earth covered ruins.

There was a Roman garrison at Capernaum, under the command of a centurion. Jerusalem alone surpassed Capernaum as a gathering place for all peoples, for travelers passed through it on their way from Damascus and the Euphrates to the coast, to Jerusalem and to Egypt.

The following from Farrar is interesting:

Even the poor demoniac, in the depths of his perturbed and degraded nature, had felt

the haunting spell of that pure presence, of that holy voice, of that divine and illuminating message. But, distorted as his whole moral being was, he raved against it, as though by the voices of the evil demons who possessed him, and while he saluted "Jesus the Nazarene," as the Holy One of God, yet with agonies of terror and hatred, demanded to be let alone, and not to be destroyed.

In the *Bible Unlocked*, Battenhouse gives an enlightening thought, part of which is "He gives them of his strength and sympathy. Many before him have come offering wise counsel and teaching great truths. Jesus offers himself. Without display, and without stint, he clearly reveals the motive which impels him to such noble service. The people recognize that he loves them and they respond to him. He does more than warn the erring; he wins them by understanding their spiritual need. Thus he directs them to God whom he calls the universal Father. All humanity is entitled to sonship; he himself is the son of man."

Emphasize the fact that Jesus performed no miracle to satisfy idle curiosity, but always in answer to faith or to impress a lesson upon His apostles.

Dr. Talmage, in his notes to chapter 21 of *Jesus the Christ*, offers: "Tradition concerning Manna." Assign some member of the class to look it up and read it to the class.

The following from Geike's *Life and Words of Christ* is helpful: Spiritual Symbolism of Eating."

The idea of eating, as a metaphor for receiving spiritual benefit, was familiar to Christ's hearers, and was as readily understood as our expressions, "devouring" a book, or "drinking in" instruction. In Isaiah 3:1, the words, "the whole stay of bread" were explained by the rabbis as referring to their own teaching, and they laid it down as a rule, that wherever, in Ecclesiastes, allusion was made to food or drink, it meant study of the law, and the practice of good works. Nothing was more common in the schools and synagogues than the phrases of eating and drinking, in a metaphorical sense. "Messiah is not likely to come to Israel," said Hillel, "for they have already eaten Him," that is, greedily received His words, "in the days of Jezekiah." A current conventionalism in the synagogues was that the just would "eat the Shekinah." It was peculiar to the Jews to be taught in such metaphorical language. Their rabbis never spoke in plain words, and it is expressly said that Jesus submitted to the popular taste, for "without

a parable spake he not unto them." (Mark 4:34.)

FOURTH SUNDAY, MAY 26, 1935

LESSON 16. JESUS CALLS TWELVE MEN TO BE APOSTLES IN HIS CHURCH

Text: Sunday School Lessons (quarterly), No. 16; Matthew 10:1-42.

Supplementary Materials: Mark 2:14-15; Mark 3:13-19; Luke 5:27-29; Talmage, *Jesus the Christ*, Chapter 16; Talmage, *Jesus the Christ*, pages 328-332; Talmage, *Articles of Faith*, page 210; Kent, *Life and Teachings of Jesus*, page 85 and pp. 108-120; Any Bible Dictionary Under "Apostle"; Dummelow, Under Matt. Chapter 10; Farrar, *Life of Christ*, last part of Chapter 17 and all of Chapter 18; 3rd Nephi 19:4-18; 3rd Nephi Chap. 12.

Objective: To teach that authority from God is necessary to officiate as leaders, officers and teachers in the Church of Christ.

Suggested Outline:

- I. Jesus Calls Matthew.
 - a. A Tax Gatherer.
 - b. Attitude of Jews toward a tax collecting Jew.
- II. Jesus Goes to Mountain.

Prays all night.
- III. Disciples Come to Jesus in Morning.

He selects twelve.
- IV. Apostles Given Authority.
 - a. Apostles charged and instructed.
 - b. Sent out to teach.

Teachers, point out the difference between disciples and apostles. Dr. Talmage in *Jesus the Christ* says:

"Discipleship is general; any follower of a man or devotee to a principle may be called a disciple. The Holy Apostleship is an office and calling belonging to the Higher or Melchizedek Priesthood, at once exalted and specific, comprising as a distinguishing function that of personal and special witness to the divinity of Jesus Christ as the one and only Redeemer and Savior of mankind.

The word apostle is an Anglicized form derived from the Greek apostles, meaning

literally "one who is sent," and connoting an envoy or official messenger, who speaks and acts by the authority of one superior to himself. In this sense Paul afterward applied the title to Christ as one specially sent and commissioned of the Father.

Pay attention to the fact that Christ spent the night in prayerful communication with His Father before attempting to make the selection of His apostles.

If teachers have a Bible Dictionary or Talmage's *Jesus the Christ* it will be interesting to discuss with the pupils the personalities and characteristics of the several apostles.

In the Master's Country says about the mountain. About five miles away from the Sea of Galilee, southwest of Magdala, is Karm Hattin, or the Horns of Hattin, the traditional "Mountain of the Beatitudes" where Christ delivered the Sermon on the Mount. Between its two elevations, or "horns," there is a depression which forms a natural amphitheater where thousands could recline upon the grass. The green slopes about the lake soon change to the dark, imprisoning cliffs at Tiberias. Then the ribbon-like coast widens at the southern end where the Jordan valley, four miles wide, stretches away southward. On the eastern side of the lake the wall of hills is higher than on the western side, rising to a height of a thousand feet or more. On the northeast is the plain of El-Bathiah, the traditional site where Christ fed the five thousand.

In the time of Christ the shores of the lakes were green and fruitful. The country was well wooded, and Josephus says the climate was very pleasant.

Compare the call of the twelve among the Nephites. (See 3rd Nephi 12.)

Refer also to the organization of the church to which we belong, and the call of the apostles through revelation. Assign pupils to look up and report to the class—the names of the first twelve among the Nephites; the first twelve chosen in our church; the twelve who now officiate.

Jesus did not stay in one center and ask the people to come to hear him, but he went into their cities and took the gospel to them. When the interest in his teachings increased, he chose the twelve to help him carry it to the people.

When the divine Master's eternal truth shall become the settled law of our lives; and His pure ideals shall be the fixed goal of our truest quest; and His loving gracious spirit shall dominate our deepest aspirations, then shall we be able to join with the angel chorus and sing the deathless song:

"Peace on earth, good will to man."

—Nephi Jensen.



Church History

From the Martyrdom of the Prophet

Ages 10 and 11

General Board Committee:

Charles J. Ross, Chairman; DeLore Nichols,

LESSONS FOR MAY

FIRST SUNDAY, MAY 5, 1935

LESSON 61. BRIGHAM YOUNG MADE PRESIDENT OF THE CHURCH

Text: Sunday School Lessons (quarterly), No. 61.

Supplementary References: *Essentials in Church History*, Smith, pp. 462-466; Clayton's Journal, pp. 347-376; Wilford Woodruff, Cowley, pp. 321-326; *Comprehensive History of the Church*, Roberts, pp. 315-319; *Life of Brigham Young*, Tullidge, pp. 183-189.

Objective: To show that the Lord provides for the leadership of His Church.

Organization of Material:

- I. Why President Young was given the title of president and yet not president of the Church.
- II. Organization of Salt Lake Stake.
- III. Return to Winter Quarters marked by Indian skirmishes.
- IV. Love of people for Brigham Young.
 - a. Mounted police sent out to his aid.
 - b. Women and men march out to meet him.
- V. Brigham Young chosen the second president.
 - a. Counselors meet to choose president.
 - b. Selection of counselors.

Lesson Enrichment: All told, there returned with Brigham Young 180 men, 36 wagons, 79 mules, 71 horses. When about three hundred miles east of the Valley, on the Sweetwater River, they met about 1500 Saints that made up the second migration from Winter Quarters. As many of the men as found their fam-

ilies in the group, returned to the mountains. During their time of visiting on the Sweetwater, a great surprise feast was held, consisting of roast and boiled beef, various kinds of pies, cakes, biscuits, butter, peach sauce, sugar, and variety of other choice foods.

Regarding the organization of the Presidency, Joseph Fielding Smith, in *Essentials in Church History*, says:

A general conference of the Church on the Missouri was held December 24 to 27, 1847, on the Iowa side of the Missouri River. A large log tabernacle had been constructed which would seat nearly one thousand persons. On the last day of this conference the First Presidency, Brigham Young, Heber C. Kimball, and Willard Richards, chosen by the apostles on the 5th of the month, were unanimously sustained by the vote of the Saints. John Smith was also sustained as the Patriarch over the Church. The action of this conference was subsequently ratified by the members of the Church in Iowa and in the Salt Lake Valley, at a conference held in April, 1848, and in the British Isles at a conference held in Manchester, August 14, 1848. (See pp. 463-464.)

When the president of the Church dies the presiding authority is in the Quorum of the Twelve Apostles, until they choose a successor.

Application: Since our pioneer fathers did not hesitate to wade through numerous trials and difficulties to preserve the true Church, let us list the things we can do today to help roll it on.

Application: The members of the Church can rest secure that the Lord is directing His Church.

SECOND SUNDAY, MAY 12, 1935

MOTHERS' DAY

THIRD SUNDAY, MAY 19, 1935

LESSON 62. THE SEA GULLS SAVE THE CROPS.

Text: Sunday School Lessons (quarterly), No. 62.

Supplementary References: *Essentials in Church History*, Smith, pp. 467-469; *History of Utah*, Whitney, pp. 377-379; *Life of Brigham Young*, Tullidge, pp. 201-202; *A Comprehensive History of the Church*, Roberts, Vol. 3, pp. 329-335; *One Hundred Years of Mormonism*, Evans, p. 445; *Heart of Mormonism*, Evans, pp. 446-447; *The Story of Utah*, Evans.

Objective: To show that the Lord hears and answers prayers.

Outline:

- I. The First Winter in the Valley.
 - a. John Smith made leader.
 - b. Return of Brigham Young.
 - c. Conditions of weather.
- II. Spring Breaks.
 - a. Mildness of winter made crops sprout early.
 - b. Conditions of homes.
- III. Final Test of Faith.
 - a. Appearance of crickets.
 - b. Destruction seemingly inevitable.
 - c. Prayers answered by seagulls' appearance.
- IV. Monument to the Seagulls.

Lesson Enrichment: "The Cricket War." Regarding the Crickets, Roberts, in *A Comprehensive History of the Church*, pages 331-332, says:

Meantime March and April passed, and May came on. The colonists noted with joy that their grain which sprouted early promised a strong and healthy growth. Its color was rich, it stood well, and barring frosts, late and early, the harvest would be a bounteous one. But before May passed an unlooked for pest made its appearance. The Pioneers when entering the valley, it will be remembered, noted that in the foot hills there were great numbers of large, black crickets, which then excited but a passing remark. Now, however, in the month of May, they came swarming from the foot hills literally by millions, and descended upon the new-made fields of grain. They devoured all before them as they came to it. Their appetite never abated. They were cutting and grinding day and night, leaving the fields bare and brown behind them. There seemed to be no end to their numbers. They could not fly, their only means of locomotion was clumsily hopping a scant foot at a time—hence, once in the field, the difficulty of getting them out; and they came in

myriads, increasing daily. Holes were dug and for the radius of a rod the pests were surrounded by women and children and driven into them and buried—bushels of them at a time; and this was repeated again and again; but what was the use? This method seemed not to affect the numbers of the pests. Then the men plowed ditches around the wheat fields, turning in the water and drove the black vermin into the running streams and thus carried them from the fields and destroyed them by hundreds of thousands—all to no purpose; as many as ever seemed to remain, and more were daily swarming from the hills. Fire was tried, but to no better purpose. Man's ingenuity was baffled. He might as well try to sweep back the rising tide of the ocean with a broom as prevail against these swarming pests by the methods tried.

Insignificant, these inch or inch and a half long insects, separately, but in millions, terrible. The incident illustrates the formidableness of mere numbers. Since the days of Egypt's curse of locusts there was probably nothing like it. The failure to destroy these pests spelled famine to those first settlers of Salt Lake Valley. It meant starvation to the companies of thousands of women and children then enroute across the plains.

Small wonder if the hearts of the colonists failed them. They looked at each other in helpless astonishment. They were barren. That is something awful for strong men to admit, especially when beaten by units so insignificant. Meantime the ceaseless gnawing of the ruthless and insatiable invaders went on. The brown patches of the wheat field grew larger. Soon all would be bare and brown, and hope of food and life would disappear with the recently green wheat fields."

"THE MIRACULOUS DELIVERANCE"

Then the miraculous happened. I say it deliberately, the miraculous happened, as men commonly view the miraculous. There was heard the shrill, half scream, half plaintive cry of some seagulls hovering over wheat fields. Presently they light and begin devouring the crickets. Others come—thousands of them—from over the lake. The upper feathers of the gulls' wings are tinted with a delicate grey, and some of the light feathers, primaries to be exact, are marked with black, but the prevailing color is white; and they came upon the new wheat field, stretched upward and then gracefully folded their wings and began devouring the devourers. To the cricket-vexed colonists they seemed like white-winged angels of deliverance—these gulls. They were tireless in their destructive—nay, their saving work. It was noted that when they were glutted with crickets they would go to the streams, drink, vomit and return again to the slaughter. And so it continued, day after day, until the

plague was stayed, and the crops of the Pioneers saved.

Is it a matter for wonder that the lake seagulls were held as sacred by the early Utah settlers, and that later they were protected by legislative enactments.

On Wednesday, October 1, 1913, a beautiful monument was unveiled on the Temple Grounds in honor of the Sacred Sea Gulls. On this point Roberts says:

The Sea Gull monument which commemorates the Cricket and Gull incident narrated in the text of this chapter is the work of Mahonri M. Young, a grandson of the great Pioneer, Brigham Young. Mr. Young studied abroad. The granite base of the monument, weighing twenty tons, rests upon a concrete foundation surrounded by a miniature fish moat fed from a fountain. From the base rises a round column of granite fifteen feet high surmounted by a granite globe.

Two seagulls of bronze rest upon the granite ball. The birds weigh about 500 pounds and the stretch of the wings, from tip to tip, eight feet.—Descriptions of the tablets on the four sides of the base are found on page 354-355.

Application: When the Saints do right, they can expect the Lord to help them.

FOURTH SUNDAY, MAY 26, 1935

LESSON 63. THE SECOND YEAR—1848.

Text: Sunday School Lessons (quarterly), No. 63.

Supplementary Material: *Essentials in Church History*, Smith, pp. 464-467; *Life of Brigham Young*, Tullidge, pp. 189-191; *A Comprehensive History of the Church*, Roberts, pp. 318-320; *From Kirtland to Salt Lake City*, Little, pp. 174-184; *Historical Record*, Jensen, pp. 900-905; *Life Sketches of Aurelia Spencer Rogers*.

Objective: To learn of the Saints' cooperation even in times of stress.

Outline:

- I. Conditions in Winter Quarters.
 - a. Preparations for the migration.
 - b. Difficulties of collecting enough food and equipment.
 1. Missionaries still sent out.
 2. Zeal with which the Saints worked.
 - c. Aid given to Indians.
 - d. Number of wards.
- II. Beginning of Journey.
 1. Buffalo and Indian troubles.
 2. Companies organized to facilitate travel and safety.

Lesson Enrichment: In each pioneer company that crossed the plains, expert

hunters were chosen to supply the camps with meat. From various journals we read of "Exciting buffalo hunts," and of the tens and hundreds of thousands of these wild animals roaming over the country east of the Rockies. Many and many a time the pioneers had to remain in camp and guard their animals while a huge herd of buffalo crossed the trail. Heber C. Kimball and other pioneers have given us a glimpse of these animals. But possibly, E. A. Brininstool in his famous border history, "Fighting Red Cloud's Warriors," pictures us the best scenes.

Brininstool says:

Of the vast numbers of these great animals on the Western plains between 1850 and 1883—when the last big herd was practically exterminated, statisticians differ, but in the year 1850 it is safe to state that there were in the neighborhood of 50,000,000 buffalo ranging between Manitoba and the staked plains of Texas. Their numbers were literally innumerable. So vast were they that the first trains on the Union Pacific Railroad (1869) were often obliged to stop until the immense herd had crossed their tracks.

In 1871 it was not uncommon to see herds of buffalo from 20 to 50 miles in width. That same year Colonel Richard Irvin Dodge, an army officer of over 30 years' experience in Indian warfare, drove in a light wagon along the Arkansas river from Walnut Creek to Pawnee fork, through one herd of buffalo not less than 25 miles wide and extending north and south as far as the eye could reach.

It was when the Union Pacific Railroad was being built, in 1869-70 that the real slaughter of the buffalo began. Thousands of men flocked to the plains to enter this new and novel industry, and so countless were the hides which were thrown upon the market that price dwindled from \$4 and \$5 each to as low as \$1.

At one time 40,000 buffalo hides were stacked in a corral at Dodge City, Kansas, awaiting shipment. The hide hunters took only the skin, leaving the carcass to rot, while thousands of men—be it said to their disgrace—slaughtered buffalo for the mere wanton pleasure of killing.

Statistics from the railroads for the years 1872-73-74, three years, show over three million and a half hides shipped east. During the same period the Indians killed but 390,000. One hunter in Ford County, Kansas, is credited with having killed 120 buffalo at one stand in 50 minutes, and in 35 days to have slain 2,173. Another Dodge City man says he killed 1,500 in 7 days, and that his greatest slaughter was 250 in a single day. He employed 15 skimmers whose sole duty was to follow him up with wagons and re-

move the hides as fast as he killed the animals. Thus were the southern plains swept of their buffalo.

"The great northern herd went the same way. In 1882 it was estimated that there were 1,000,000 alive in this herd. But there were at least 5,000, white hunters in the field shooting and slaughtering the beasts at every point. Then came 1883. Thousands of men grabbed rifles and took to the field. Such a merciless war of extermination was never known in a civilized land.

"The final chapter in the orgy of killing may be summarized in one fact. In 1884 the Northern Pacific Railroad carried one scanty carload of buffalo hides east—the last it ever carried. *The day of the Buffalo was over forever!*"

The compiler of this *Instructor* mater-

ial can remember when "Buffalo Robes" were common possessions here in Utah; and at one time when he had to dress-up like a tramp on the stage, his whiskers and beard were made from part of a robe.

Buffalo Bill states that he supplied 4,280 buffalo to the railroad builders, coming to Utah during the 18 months he was their hunter. (1868-69)

Application: We should willingly sacrifice to let the word of the Lord go forth.

CONCERT RECITATION FOR MAY, 1935

"I teach them correct principles and they govern themselves."

The Restoration

By Gean Willis

Talk given at the Conference of the Deseret Sunday School Union, April 8, 1934, representing scores of thousands of children in our Kindergarten, Primary and Church History Departments

Has anyone ever asked you how you know your Church is the right Church? We are trying to find this out in our work in Sunday School. We have been told that when a prophecy comes true, it is proof that the prophet was a true prophet. Long ago, when the church of Jesus Christ was first started, John the Revelator wrote these words: "And I saw another angel, flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, kindred, tongue and people." This will be found in Revelations, 14th chapter, 6th verse. Many people wondered what these words meant, because the gospel of Christ was on the earth then. Our Heavenly Father had these words written because he knew that people would later become very wicked and would change the ordinances of the Church,

and because of their evil-doing, the gospel would have to be taken from the earth. We know from our studies in Sunday School that an angel did come to Joseph Smith when he was just a boy, and that our Heavenly Father and Jesus appeared to him in a vision and told him that none of the churches on earth was right. Then Heavenly Father told Joseph that if he would obey him, he would establish the true church of Jesus Christ on the earth again. Joseph lived righteously, and the angel Moroni came to him and taught him many things. He gave him the gold plates to translate into our Book of Mormon. The Church was established and the everlasting gospel brought once more to the earth.

I am happy to be a member of the Church of Jesus Christ of Latter-day Saints.

Gospel Doctrine

(Continued from page 112)

QUESTIONS AND PROBLEMS

1. What is meant by the Master's question: "Is not a man better than a sheep?"
2. Show that in the eyes of the Master people were of great value.
3. What do you think of the statement: "The world would have no significance without man?"

4. Prove that man is made in the image and likeness of his creator.

5. Show that man is the crowning feature of the universe.

6. What effect should the fatherhood of God and the brotherhood of man have on our attitude toward one another?

7. Show how this noble estimate of man ought to affect his conduct.



JESUS HEALING THE
BLIND MAN

PRIMARY

General Board Committee:
Frank K. Seegmiller, Chairman
Lucy Gedge Sperry.

MEMORY GEM AND CONCERT RECITATION

Remember God is watching you,
For whether wrong or right,
No child in all this busy world
Is ever out of sight.

Heavenly Father through dreams. He has also caused people to dream of things that were going to happen in their lives. This is the kind of dreams I am going to tell you of today.

Application: Do you know any of our Church Leaders? (Have the children name some and tell some of the qualities about them that make us love and honor them. Why were they chosen to these positions, etc? Name some of the things they probably did when they were young to prepare them for these positions. Would you like to become like these leaders? What are some of the things you must do to become so? Remember the greatest of men and women were once small boys and girls.

LESSONS FOR MAY

FIRST SUNDAY, MAY 5, 1935

LESSON 14. JOSEPH THE DREAMER

Texts: Genesis 37; Sunday School Lessons (quarterly), No. 14.

Objective: In our Youth we should plan to do big things in life.

Songs: "Dearest Children, God is Near You" (D. S. S. Songs, p. 99). "In the Sky Above Us" (Hollis Dann, No. 1).

Picture: Set of Bible Pictures, Nos. 37 and 38.

Outline:

- I. Jacob's Family.
- II. Joseph's Strange Dreams.
 - a. The sheaves.
 - b. The sun, moon and stars.
- III. Jealousy of Joseph's Brothers.
 - a. The errand.
 - b. The pit.
 - c. Slavery.

Point of Contact: How many of you had a dream last night? (Teacher might take time to have one or two of her group tell a little of their dreams to the class but be sure you direct the conversation so that the children don't take a lot of time with wild, fantastic nightmares.) Sometimes the lives of right good people have been directed by

SECOND SUNDAY, MAY 12, 1935

MOTHERS' DAY

SUGGESTED PROGRAM

1. Quiet Music—"Love at Home," D. S. S. Songs.
2. Song. (Child's choice, remembering special day.)
3. Song. (Teacher's choice. Dearest names.)
4. Prayer.—Before the prayer is offered (preferably by a child) have a teacher ask children what they are especially thankful for this particular Sunday—Mother—then suggest that we thank our Heavenly Father for our mothers in this prayer.
5. Song. Devotional nature. ("Father's and Mother's Care," *Patty Hill Song Book*.)
6. Rest Exercise. Helping mothers wash-

ing dishes, combing hair, dusting, sweeping, hoeing, raking.

PROGRAM

Group of children recite poem, "Help Mother."
Chorus of children sing, "My Mother,"
Moiselle Renstrom.
One child recite, "Just Suppose."
Teacher read, "Only One Mother," by
Geo. Cooper.

GROUPS

- Story of Mother.
Talk about the day.
7. Closing Song, "Mother Mine," Mary C. Neves.
8. Prayer—by a teacher.
9. Dismissal.

JUST SUPPOSE

If all the lads and lassies should remember
for a day,
To do their errands and their tasks as surely
as their play,
Should hang their hats and jackets up and
put away their toys,
Should remember that the garden is the place
to make a noise—
Why, what a pleasant place for mothers
this would be!
How very many happy mothers' faces we
should see!
For children don't remember, as everybody
knows,
But if the children should—why just suppose!

ONLY ONE MOTHER

Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by,
Hundreds of bees in the sunny weather.

Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies on the lawn,
But only one mother the wide world over.
—Geo. Cooper.

HELP MOTHER

We'll always try to help our mother;
We won't be selfish to each other;
We'll say kind words to everyone,
We won't forget the errands to run,
We won't be cross and snarly too,
And all the good we can we'll do.

MOTHER

Who comforts a small child when it cries?
A Mother!
Who answers its questions of "when" and
"why?"
A Mother!

Who rocks the baby fast asleep?
Who has a house to clean and keep?
Who loves you with a love that's deep?

A Mother!

Who toils and labors hard for us?

A Mother!

Who sews nice clothes for us to wear?

Who teaches us to say a prayer?

Who sees that we play our games fair?

A Mother!

So let us all be kind and good

To mother,

And love our mothers as we should.

Dear mother.

We'll love her for her deeds so kind,

She'll ever live first in our mind,

A better friend we'll never find,

Than mother.

—Emma Julia Jenkins, Idaho.

THIRD SUNDAY, MAY 19, 1935

LESSON 15. JOSEPH'S THREE PROMOTIONS.

Text: Genesis 39; 40; 41:1-41.

Objective: *Strict Attention to one's duties to God and man brings success in life.*

Memory Gem: "Seest thou a man diligent in his business? He shall stand before kings."—Proverbs 22:29.

Picture: Primary Set of Pictures (Joseph in Prison, No. 39)

Songs: "Dare to do Right" (Primary Song Book).

Outline:

- I. Joseph the Faithful Slave.
 - a. Serving Potiphar.
 - b. His first promotion—Steward.
 - c. The false accusation.
- II. Joseph the Helpful Prisoner.
 - a. His faith in God.
 - b. His second promotion—"Overseer."
 - c. Interpreter of dreams.
 1. Those of butler and baker.
 2. Those of Pharaoh.

Point of Contact: Last Fast Sunday a man who had just come here from Germany and could not speak English, stood up to bear his testimony. Of course the people could not understand him, and so the Bishop called on someone who could speak German to stand up and tell the people what this stranger was trying to make them understand. The man the Bishop asked to help is called an "Interpreter." I am going to tell you how Heavenly Father helped Joseph become an "Interpreter."

Application: All of you boys and girls

go to school. Was there anyone in your room last year who did not get promoted? Why? Sometimes when someone doesn't get promoted in our class it is because of sickness or absence, but more often it is because one doesn't pay attention to his lessons, etc. What kind of a Scout gets promotions? What must your father do in his business to be promoted? Why did the king promote Joseph three times? Promotions in our church come the same way. The good, faithful people who work and obey Heavenly Father are the ones who go ahead. What can we do every day to help us get promotions?

FOURTH SUNDAY, MAY 26, 1935

LESSON 16. JOSEPH THE FRIEND OF THE NEEDY.

Text: Genesis 41:42-57; 42; 43; 44: 1-3; Sunday School Lessons (quarterly), No. 16.

Objective: True sympathy for those in need is a noble quality.

Memory Gem: "He that hath pity on the poor, lendeth to the Lord."—Proverbs 19:17.

Songs: "Give, Said the Little Stream." Primary Song Book. "Jesus Unto Thee I Pray." Primary Song Book.

Picture: Joseph and His Brothers. Primary set of colored pictures. No. 41.

Outline:

- I. The Seven Years of Plenty.
 - a. The storing of food.
 - b. Joseph's family.
- II. Joseph Provides for the Needy.
 - a. Of the Egyptians.
 - b. Of all others who came.

III. First Visit of His Brothers.

- a. Tests of their worthiness.
- b. Supplied with grain.
- c. Money returned.

IV. Their Second Visit to Egypt.

- a. Benjamin accompanies them.
- b. The first dream fulfilled.
- c. The feast.
- d. Food supplied the second time.

Point of Contact: Last summer everywhere we went we heard the people talk of the great drouth. What do we mean by drouth? We heard of the crops drying up. Of grains and gardens burning in the sun. We saw pictures of cattle and other animals dying because the grass could not grow to feed them. This condition was found just because there hadn't been much rain for a few months. Can you imagine what it would be like if we should go without rain for seven years? Supposing that you boys and girls who are seven years old had never seen rain. Everything would die wouldn't it? Then there would be no food. Such a condition is called a famine.

Application: When I think of this beautiful story of Joseph and of how he gave even to those who had been his enemies, I am reminded of a little prayer I read in the Book of Life. It goes something like this. "Help me, O God, to be loving and forgiving. May I not think unkind thoughts about other people. May I be liberal with those more unfortunate than I. May I remember how Jesus loved even those who hated Him, and try to be like Him." Joseph must have kept this prayer in his heart. Name some of the things this little prayer can help you to do during the coming week.

Missionary Training

(Continued from page 115)

possession of the authority to teach and administer the ordinances by which this aid, through the gift of the Holy Ghost and revelation, may be obtained for the individual and for the church as a whole.

Hence, a church to satisfy us and be really efficient must be based on a nucleus of truth revealed from heaven, and it must be organized and given authority by our Heavenly Father.

God has not given revelation to satisfy man's curiosity only, but to provide truth

for man's guidance and a means—the church—for the realization of that truth.

Such a church makes provision for the exercise of man's free agency (individual liberty), for the education and spiritual guidance of its members, for growth (truth, spread of truth, and increase in numbers), for flexibility of the organization, for individual participation in activities by its members, and provides a nucleus of truth and divine organization, inspiration, and revelation, etc.



Kindergarten

General Board Committee:
George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

CONCERT RECITATION AND MEMORY GEM FOR MAY

Pour out on those around you
The love and help they need,
You will find your heart grow sweeter,
With every kindly deed.

LESSONS FOR MAY

FIRST SUNDAY, MAY 5, 1935

LESSON 22. THE CHILDREN'S PERIOD

Bring to class this morning as many signs of Nature's Awakening as are available—green grass blades, branches with opening leaf buds, a plant that is growing from a bulb. Compare this kind of awakening with that of Jairus' daughter, of the widow's son in Nain, and of Lazarus, friend of Jesus. These lessons were carefully taught last month. Let the children talk freely about them as you show them the pictures you used. Refresh in their minds the awakening thought in the rest exercises which you review.

Review the memory gem of last month.

Teach a song about mother. Practise it for 12 minutes every Sunday during the month.

SECOND SUNDAY, MAY 12, 1935

LESSON 23. MOTHERS' DAY

Suggestions for Mother's Day Program:

Songs: "Father's and Mother's Care", *Patty Hill's Song Stories*. "The Dearest Names", *Kindergarten and Primary Songs*, *Frances K. Thomassen*. "Love At Home", *Deseret S. S. Song Book*.

POEMS

We've come to honor mother
This joyous day in May;
We'll show her how we love her
By all we do and say.

—R. O. J.

It was a lovely thought of God
To let me have my mother,
And I'll tell you, I've looked and looked,
There isn't such another.

Mother so loving and father so true,
Sister and brother and wee baby, too,
All love one another and each does his part
To show by kind actions, the love in his heart.

If a boy loves his mother
And really wants to show it,
He will be as good as he can be,
Surely then, she'll know it.

A mother's always ready to help a fellow out,
A mother's sure a dandy,
Of that there is no doubt.

These words by Helen McCowan and Alice Spence Courtney, may be sung to the tune found in the *Riley and Gaynor Song Book*, No. 11.

Mother dear, mother dear, you are so good
and true,
Working all the live-long day until your
work is through.

I know you lived in Heaven, dear, with the
angels too,
The Heavenly Father sent you here to be
my mother, kind and true.

Mother dear, mother dear, you're working
all the while.

No matter what the day has brought you
always wear a smile.

If I could only be like you when I grow up
tall,

Then I'd be just right, mother dear,
Because you are the best of all.

THIRD SUNDAY, MAY 19, 1935

LESSON 24. THE KING'S MOTHER

Text: *Life Lessons For Little Ones*,
Third Year.

Objective: Happiness comes to little folks who love and obey their fathers and mothers, and who start while they are small to get ready to be like them.

Organization of Material:

- I. Mary, a Devoted Helper in her Father's Home.
 - a. Lived in Nazareth.
 - b. Faithfully performed her home duties.
 - c. Loved the Lord.
 - d. Looked forward to the coming of "The King."
- II. Mary, Chosen to be God's Helper.
 - a. Had prepared herself for motherhood.
 - b. To be the mother of Jesus "The King." An angel brought the message.
 - c. Her song of thanksgiving.
 - d. Her husband, Joseph, rejoices with her.
- III. She Fulfills Her Destiny With Honor.
 - a. Gives birth to the "Son of God."
 - b. Rears Him to manhood.
 1. Prepares Him to take His part in the world.
 2. Prepares Him to do our Father's work.
 - c. Is happy in His mission.

Lesson Enrichment: Show a picture of "The Madonna." Talk with the children about last Sunday's Program—Whom did we honor on that occasion? Every little girl who has a doll is a play mother. She loves her doll baby, she wants it to be safe from harm, she wishes it to look pretty, and she is sad when it is lost or broken. Some day these little play mothers will be real ones. I'm sure that every little girl in this group would like to be a sweet, good mother such as her own.

Repeat for the children:
Mother dear, mother dear, you're working all the while.

No matter what the day has brought you always wear a smile.

If I could only be like you when I grow up tall.

Then I'd be just right, mother dear, because you are the best of all.

Let the children name some things that they may do in the home to help them be good parents when they grow older.

A little girl is learning to be a good housekeeper when she takes care of her playthings in a neat, orderly way. When she sets the table as mother has told her

it should be done, and when she is careful of her clothes, that they do not become torn or soiled she is learning good housekeeping. She is preparing for Motherhood when she acts and speaks kindly, obeying her parents and doing God's will.

FOURTH SUNDAY, MAY 26, 1935

LESSON 25. JESUS, THE GREAT PHYSICIAN

Text: Matthew 8:14-15; Matthew 9:2; Mark 1:29-31; Luke 4:38-39; "Life Lessons For Little Ones, First Year."

Objective: God Blesses Those Who Seek Him In Faith.

Picture No. 25. (Kindergarten Pictures) Now on sale at Deseret Book Co. \$1.00.

Lesson Enrichment: Can you tell the name of the doctor who comes to your house when someone there is ill? Talk with the children about the need for doctors and their work. Find out how many of them have had the elders administer to them or to other members of the family. How did they feel afterward? It was Jesus who taught us that God would bless sick people if they believed that He could. God gave Jesus the power to bless and heal the sick when He was on the earth. Compare "Jesus, The Great Physician" with the doctors of today. Point out the difference in the methods of healing used by each.

In the ward in which you live there will be many living testimonies of Divine healing—Try to find a person whom the children know and relate to them the experience this person has had in being healed through the power of the Holy Priesthood.

Rest Exercise: Stand in the circle holding hands. Swing forward and back, pretending to be swinging in a swing. Hum softly. Put the arms forward and swing the body forward and back as if pushing another in the swing.

Cradle Class Suggestions

Develop this month's lessons around Mother and her work. Show many pictures of mothers working and let the children talk about them. Learn this little verse.

"My mother is so kind to me
Her loving helper I will be."

Dramatize helping mother—sweep, dust, wipe dishes, wash, iron, cook, sew, rock the baby.

During the period in which the children wait for the dismissal of the Priesthood classes, so that they might be accompanied home by an older member of the family, the teachers may provide a

"Shadow Show." By placing an ordinary bed sheet on a curtain frame or suspended to hang from the ceiling and placing a light behind it, shadows are thrown on it. Dramatizations in Pantomime may be done by children between the light and the sheet. The audience see the shadows appear on the sheet. Pantomime Sunday School lessons and practise them during this period on the first three Sundays, presenting the show at this time on the last Sunday of the month.

Supervised Work Period For Children in Rural Sunday Schools Remaining After Class to Wait for Parents

Suggested Projects

1. Individual Scrap Books. (Standard Publishing Co.). Perry Picture Co. Send for a catalogue.
2. Group Scrap Book. (Have children collect suitable pictures.)
3. Picture Charts. Illustrating a lesson—Garden of Eden. The Flood—Noah's Ark, etc.
4. Sand Table. If unable to buy sand tables, try having unemployed make them. If this is impossible use strips of corrugated paper to hold sand on table.
5. Sterescope. (Many families have them stored away and would be glad to lend them.)
6. Memory Gem Books.
7. Book of Bible People. Sheets of carbon copied Bible characters.
8. Books illustrating Bible stories in outline to color. (Standard Publishing Co.)

Materials

- Sheets of drawing paper. Bible pictures. Punch, paste, ribbon or string.
- Material same as for individual books.
- Large piece of paper. Crayons. Colored paper, paste, scissors.
- Table, sand, sticks, colored paper for mountains, water, etc. Dolls for people. Toy animals.
- Bible Sterescope. Pictures.
- Typed or printed Memory Gem slips. Pictures to illustrate Gem.
- Crayons, water colors. Punch.
- Crayons.

An Unprejudiced Appraisal of Repeal's First Year

From a Recent Editorial in Chicago Daily News

"The saloon was never to return; liquor was to be taken out of politics; bootlegging was to be ended; drinking was to decrease; temperance was to be promoted. Furthermore; unemployment was to be mitigated greatly; new revenue was to roll into state and Federal treasuries in vast sums, and the nation was to be saved many millions in the cost of enforcement. . . .

"None of the promises has been fulfilled. The saloon is back, liquor is in politics, bootlegging continues, drinking has increased, unemployment is worse, the revenue returns to the state treasury are far below the hopeful estimates of 1933, and the cost of fighting the illicit traffic is still burdensome." . . .



The FUNNY BONE

"Everything is funny as long as it happens to be somebody else."—Will Rogers in *The Illiterate Guest*.

Take a Chance

Should I marry a man who lies to me?"
"Lady, do you want to be an old maid?"

Passed

Teacher: "Robert, what do they raise in Ireland?"

Robert: "I know but I don't want to say it. Mother tells me I mustn't talk rough."

—*Kansas City Star*.

The Icy Stare

Jones took his aunt out riding
Though wintry was the breeze;
He put her in the rumble seat
To watch his anti-freeze.

—*American Boy*.

Hearsay Evidence

Mother: "Has Daddy finished dressing for Church?"

Small son: "I don't think so. I heard him talking to his collar."

"Out of the Mouths of Babies"

Little Frank wished very much for a baby sister. One day his mother was reading to him some short verses. Suddenly he sat up with interest.

"Mama, read me again, 'What Are Little Girls Made Of?'"

"Sugar and spice and everything nice."

"Well, since you know the recipe, why don't you make one."

—*Parent's Magazine*.

Take That!

"My wife has been nursing a grouch all the week."

"Been laid up, have you?"

—*Christian Science Monitor*.

Standard

One thing about the good old days, if you bought a horse you could be pretty sure the model wouldn't change next year.

They All Did

A schoolboy's essay went like this: There was a man named Elisha. He lived in a cave and had some bears. Some boys tormented him. He said: "If you keep on throwing stones at me, I'll turn the bears on you and they'll eat you up." And they did, and he did, and the bears did.

Crop Depression

Hiram: Yes, I've seen a few bad crop years in my time, too. One year our string beans were so poor that the crop didn't even pay for the string.

Silas: That's nothing, Hi. In 1914 our corn crop was so bad that my dad, who had a very poor appetite, ate up fourteen acres of corn at a single meal.

Traveling Fast

A negro who had been exploring chicken coops, when told the sheriff was after him, made a beeline for the railway station and asked for a ticket on the fastest train out.

"Our fastest train left just ten minutes ago," the ticket agent explained.

"Jas gimme a ticket anyway," the negro gasped, "an' show me which way that train went."

"It is to Laugh"

An anonymous writer at Long Beach, California (according to the postmark) objects to the printing of jokes on married people, claiming they bring marriage into ridicule. Nothing is farther from the mind of the editor of "The Funny Bone." But one must not take this page seriously. *It is only to laugh at.*



The Finest Thing in the World is to Know How to Belong

to oneself, and not to be tossed about by the winds, doctrines and half-baked opinions which are in the air, blowing around us all along the way. An unorganized life is in constant danger from the designs of those who prey upon people "weak in spots."

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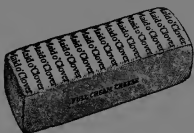
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